

Atable of the Seramons of Homilies, contended in this presente volume.

1	A fruictefull exhortation, to the
V-I	readying of holy lecipture.
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ű	Of the miserie of all mankynde
m	Ofthe faluacion of al mankynd,
titt	Of the true and lyuelpfayth.
b	Of good workes.
200 53 54	pp. 阿爾斯 사람들 하는 사람들은 사람들은 마음을 가장 하는 것이 되었다면 하는 것이 되었다. 그는 사람들은 사람들은 사람들은 사람들은 사람들은 사람들은 사람들은 사람들은
bi	Of chaitian love and charitie.
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	of deathe.
r	An exhartacion to obedience.
ri	Against whosedome, and adul=
	terp.
rii	Agaynst strife and contention.

The preface.

De Kynges moste ercel=
lent Maieste, by the puvdent
aduise of hys moste deere belo=
ued bucle, Edwarde Duke of
Somerset, Governour of hys
Paiestics persone, and Protec=

toz of all his hyghnes Realmes, Dominions, and Subicctes, with the refte of his mofte ho= notable Countaple, mofte graciouflye confy= deryng the manyfolde enormittes, whiche heretofoze haue crepte into his graces Realine; throughe the faile blurped power of the billhop of Rome, and the bigoolye doctryne of his adherentes, not onely unto the great decaye of Chaiften religion, but also (if Gods mercy were not) buto the better destruccion of innumerable foules, whiche through Dipocrify and perntcious doctrine, were feduced, and brought from honozing of the alone, true, lyuing, and eternall God, buto the worthippinge of creatures, yea, of stockes and stones, from doing the commandementes of God, buto voluntarye workes, and phantalies invented of men, from true religion, bitto Popishe supersticion: Consideringe also the ernelt and feruent delire, of his decrely be-Loued

The preface.

beloued lubicctes, to be deliuered from al errors and supersticion, and to be truly and faithfully instructed in the very woozde of God, that livethe foode of mannes foule, whereby they mape learne bufapuedly, and according to the mynde of the halp Bhalte, expressed in the scriptures, to bonoz &DD, and to ferue their konge, with all humilitie and Subjection : and godly a honestly, to behaue them felfes towarde all men : Agapue calling to remembraunce, that the nexte a molte cedp wave, to expell and anopde, as well all cortupte, vicious, and bugodly livinge, as also erconfous doctrine, tendinge to superficion and Idolatry, and clerely to put awaye all contencion, whiche bath beretofoze rpfen, throughe Diuerlitte of preachinge, is the true letting furth. and pure declaring of Goddes woozd, whiche is the principall gupde and leader bute all god= lynes and bertue: finallye that all Curates of what learninge focuer they be, mape haue fome godly and fruittfull leffons in a redynes, to reade and declare buto their parithponers, for their edifipage, instruccion, and comforte: hath caused a booke of Homilies, to be made, & letfutth, wherin is conterned certapne holfome and godly exhortacions, to move the people to honoz and wozship almightie GDD, and dilt= gently to setue hym, every one accordings to their Degree, fate, and bocacion : the which 190= milies

The preface.

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niftes has Maiestie commaundeth and Arattelp chargeth, all Persones, Uicars, Curates, and all other, hauping spirituall cure, euerp \$6= bape in the pere, at hyghe Maste, when the people be mooft gathered togither, to reade and De= clare to their parishioners, plainly a distinctely, in fuche ordre as thep flande in the boke (excepte any Sermon be preached) and then for that cause onelp, a for none other, the reading of the faide Bomilie, to be Differred buto the nert So= dape folowing. And when the forelaide boke of Domilies is redde ouer, the kynges Maiesties pleasure is, that the same be repeted, and redde agapn in fuche like forte, as was before preferibed, buto fuch tyme, as his graces pleasure shall further be knowen, in this behalfe. Allo his 90a= testie commaundeth, that the sapoe ecclesialtis call persons, boon the first holy day, fallinge in the weeke tyme of every quarter of the pere, that reade his Jinunctions opely a distinctly to the people, in maner a fourme in the fame expre[= fed; and bpon enery other holy ad festivall day throughe the pere, likewife fallinge in the weke tyme, they that recete the Pater nofter. the articles of our fapth, and the tenne comaundemen= tes in English, opely before all the people, as in the faide Infunccions is specified, that all de= grees, and all ages, map learne to knowe God, and to ferue bun, according to his holy woorde.

31 99 E R.

Faultes elcaped.

A.i.pa.i li.ftiiii.foz,in al good workes. Reade, to all good workes.

f.ii.pa.i.li.iiii.foz of his flesh.Read of his flese. f.iii.pa.i.li.pbi. foz, other meane. Reade other remedy.

B.ii.pa.ii.lt.prbiii.foz, first he must swear that he sweareth truly. Reade, first he that swereth must sweare truly.

Hi.pa. ii.li. rrii. Foz, our own power. Reade, his own power.

A. ii. pa. ii. li. ir. for thepr officers. ac. Beade, Supreme and higher officers.

A.iii.pa.ii.li.i.foz, to the higher powers, to men beinge constitute. Reade, To the high powers whiche be constituted.

D.i.pa.i.li.tr.foz flucke, Reade flacke. Pa.ii.li.biii.foz refuseth, Reade refused. Li.ri. fozonce to lape, Reade once lape.

D.iii.pa.i. li.riii.for codingly, Reade condign=

Li.rbi.foz, oz speache, Reade oz spake.

Pa. bltim.li. rrir. foz, saying aboue all thinges, Reade saying: Aboue all thinges.

P.i.pa.ti.li.bit. foz, nowe come to) Reade now come).

R. bit.pa. bit.li. rbiii. foz, see any, Reade seeke

Siti. pa. t. for, (but that the swearde of these wordes, whiche be more charpe ac. Reade that the

the that 198 chy the

Li.

faultes elcaped.

the (werd of these wordes, (which be more harpe than any two handed (word).

Pa.ii.li.rri.Reade (for no man condignize both chyde with him selfe).

T.i.pa.ii.li.r. for the less be is worthy, Reade the less he is worthye.

T.ii.pa.i.li.ir.Reade, in the body?

Li.rriti. Foz, to thy aduerlarie, Reade to and of thyme aduerlarie.

ere de

Caultes elenged. the Ower of these worders, (which be more of tripe Adams opening out the half the parameter of heart on the parameter of the parameter . Minde and more of the Contract the forther selections with a rough the left he is mouthing. Eitepail. H. co. Menoc, in the Cobre Altrent, Adato the point point by the color to a book there abundance.

DAfruitfull exhortacion, to the rea= Dyng and knowledge of holy Cripture.



Ato a chaiften man, there can of holy freip be nothyng, eyther moze nes ture. cellary, oz profptable, then the knowledge of holy scripture, fozalmuche as in it, is contepned gods true wozde, fettpng furth his glozp, and allo man-

or be knowed lege of hoffy Scriptuce is neceffarpe.

Co whome heknawlege of holy ferips picafaunt.

mho be ente mies to holle Ceripture,

In apte Cimia litude, Dectas eig of whom the feripeure is abhorred.

es duette. And there is no truthe, noz doctrine, cion of holly necessary for oute tustification, and euerlastyng feripeme. faluation, but that is, (oz map be) drawen out of that fountagne, and welle of truthe. Therefore as many as be delyzous to entre into the ryaht, and perfecte wave buto God, must applye they? myndes, to knowe holy scripture, without which they can nepther lufficiently know god, and hys opl, neither their office and Dutie. And as Dzinke is pleasaunt to them that be dape, and meate to thein that be hungry, fo is the readyng, hearing, fearthing, and studying of holy scripture, to the that be delpzoule to knowe God, oz them felues, eure, is fwere and to do his wyll. And they; stomakes onely, do othe and abhorce the heavenly knowledge, and code of Goddes woozde, that be so dzowned in bollolye banities, that they nepther fauoz God, not any godlynes. For that is the cause why they belyze luch vanities, rather then the true know= ledge of God. Is they that are licke of an ague, what somether eate of dinke, (though it be neuer lo pleasaunte) yet it is as bitter to them, as T.t. wozine=

An exhortacion to the

wormewood, not for the bitternes of the meate? but for the corrupt and bitter humour, that is in their own tongue & mouth: euenfo is the fweates

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nes of gods word, bitter, (not of it felf) but only In exhortati on bnto p bi liget reading

ptures.

Ceripture is a Caluation,

leaen in o ho ly Ceripture.

buto them & have they myndes corrupted with long custome of sinne, and loue of this worlde. Therfoze fozlaking the corrupt iudgemet of carnal men, whiche care not but for their carkas.let hearyng, and be reueretly hear a reade holy (criptures, which the holy fert: is the fode of the foule. Let be diligently fearche for the welle of lyfe, in the bokes of the newe and old testament, a not run to the ftinkpng puddles of mennes tradicions, deutled by mannes yma= The holpe ginacion, foz our iuftification & faluation. foz in cufficient boc holy Ceripe is fuily coteyned, what we ought frinc, fo pour to do, a what to excheme, what to beleue, what to loue, what to loke foz, at gods hades at length. What then: In those bokes, we Chall fende the father, from ges we mape whome, the some by whome, and the holy gofte in whome, all thinges have their being a confernacion, and thefe thre perfons, to be one god, and one substaunce. In these bokes we may learne to knowe our felfes, howe bile a miferable we be, & alfo to knowe god, howe good he is of hymfelfe, a how he communicateth his goodnes buto bs. and to al creatures. we may learne alfo in thefe bokes, to know gods wil and pleasure, as much as for this present tyme, is conuentent for bs to know. And (as the great clarke, and godly preas cher fainct John Chaifoft. faieth) what fo euer is requiped to faluació of man, is fully côtevned in the

readyng of holy scripture,

the scripture of god. De that is ignozaunt, map there learne a haue knoweledge: De that is hard barted, and an oblimate finner, Chall there fynde eternall tozmentes,(pzepared of goddes iuftice) to make hom afraged, and to mollifpe hom. De that is oppressed with misery in this world, thall there finde reliefe in the promiles of eternal life, to his great confolation and comforte. De that is wounded (by the deutl) buto death, shall fynde there, medicine, whereby he maye be restored againe bito bealth. If it thal require to teache a= my truth, oz repzoue falle doctrine, to rebute amy bice, to comende any bertue, to geue good coun= fail, to comforte, or to exhorte, or to bo any other thing, requilite for our faluacion al thole thyn= ges (faith f. Chaifoltome) we may lerne pletifully of the fcripture. There is (latth fulgenti?) abou- freth fufficis Dantly inough, both foz men to eate, a chilozen to ent docterne, fucke. There is, whatfoeuer is convenient foz all and ages. ages, a foz all degrees, and foztes of men. Thefe bokes therfoze, ought to be muche in out hades, gathill. in our eyes, in oure cares, in oure mouthes; but inhe. pt. most of al in our hartes. for p scripture of God, John. roff. is the heavenly meat of our foules, the hearyng and keping of it maketh be bliffed, factifieth be, modities and and maketh bs holp, it couerteth our loules, it is profpice, the a light lanterne to our feete, it is a fure, a coftant hou feripture and a perpetual in tument of faluacion: It ges bigingeth. ueth wpledome to the humble and lowly harted, it comforteth, maketh glad, chereth and cheri= Weth oute consciences, it is a moze excellente Cit. Tewell

pture minfe for al degrees

An exhortation to the

Luke.s.

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Collon,t.

Spebpe.iitt,

Mach. bil. Joan, pit.

John, ptilli

Jewell of treasure, then any golde of preclouse ftone, it is moze lweter then hony oz hony combe, it is called the best part, whiche Mary did chose, foz it hath in it everlasting comfozt. The wordes of holy leripture, be called wordes of everlattig tyle: for they be gods instrument, orderned for the same purpole. They have power to converte thozough gods promise, and they be effectuall through gods affiltence: And, (beyng recepued in a faythfull harte) they have ever an heavenly spiritual workyng in the: they are lively, quicke, and myghty in operacion, and Charper then any two edged (wearde, and entereth through, euen bnto the deutoping a londge of the loule, and the spirite, of the toyntes, and the mary. Chist calleth hom a wife buyloer, that buyloeth boon hys wozde, bpon his fure and substancial fundacion. By this worde of god, we Malbe judged : for the worde that I spake (sayeth Christ) is it that hal judge in the laste daye. De that kepeth the worde of Chift, is promifed the loue and fauor of god, and that he shall be the mansion place of temple of the bleffed Trinitie. This worde, who soeuer is diligente to reade, and in his harte to printe that he readeth, the great affection to the transis tozie thynges of this worlde. Chalbe minished in hom, and the great delyze of heavenly thonges, (that be therin prompled of God) Mall encreale in hpm. And there is nothing that fo muche effat bliffeth our faith, and truft in god, that fo much conferueth innocency, and purenelle of the hart, and

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reading of holy scripture.

ule and also of outwarde godlye lyfe and convertabe, tion, as continuali reading, and meditacion of le, podes worde. for that thyng, which (by perpeeg mall vie of reading of holy scripture, a diligent ig Cearching of the same) is depely pzynted, & gra= for men in the harte, at lengthe turneth almoste into tte nature. Ind mozeouer, the effecte and bertue of all Gods worde, is to illuminate the ignozant, and to geue moze light bnto them, that farthfully & ed. llp biligently read it: to comforte they? hartes, and to encourage the, to performe that, which of god ts comaunded. It teacheth pacience in al aduernp fitie, in prosperitie, hublenes : what honor is due onto god, what mercye a charitie to oure nepgh= bout. It geueth good counsaple in al doubtfull thinges. It heweth, of whome we hall loke for i. Bega. ritt. apde and healpe, in al perils, and that god is the ". Bat.rx. onely gener of victozy, in al batails and tempta: 1.30hn b. ctons of our enemies, bodily and goftly. And in reading of goddes worde, he mofte profiteth not Moho profite alwayes, that is most e readpe in turnying of the bying gobbis boke, of in laying of it without the boke, but he worde. that is most e turned into it, that is most e inspy a ced with the holy Shofte, moste in his hart, and lpfe, altered and transfourmed into that thyng, which he readeth: He that is dayly leffe and leffe proude, leffe prefull, leffe couetous, and leffe de= Prous of worldly and bayne pleasures: He that Daylye (fozlakyng his olde victous lyfe) encrea= feth in bettue, moze and moze. And to be Mozte, there is nothyng, & moze mainteyneth godlynes C.itt. of the

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An exhortacion to the readyng

Elay b. Mat rrit. L. Coz. ruii.

What Incom ignozance of goddes word bipngeth.

Geds worde ercelleth al fei ences,

of the mynde, and expelleth ungodipnes, then both the continual readyng, or bearing of Gods worde, if it be topied with a godly inpude, and a good affection to knowe and folowe Gods will. for without a lingle eye, pure entent, and good mynde, nothyng is allowed for good before god. And on the other fyde, nothing moze obscureth Chaift, and the glozy of God, noz induceth moze blyndnes, and all kyndes of vices, then doth the modities, the ianozance of Gods worde. If we profeste Christ, why be we not ashamed to be ignozant in his do= ctrine: Seyng that euery man is alhamed, to be ignozant in that learnyng, whiche he professethe That mã is afhamed to be called a Philosopher, whiche readeth not the bookes of Philosophye, and to be called a Lawper, an Aftronomier, 02 a Philicion, that is ignozaunte in the bookes of Lawe, Altronomy, and Philyke. Howe can any man then fare, that he professeth Christ, and his religion, if he woll not applye him felfe, as farfurth as he can of map couentently, to reade and beare, and fo to knowe the bookes of Chapftes Gofpel and Doctrine. Although, other fciences be good, and to be learned, pet no man can benpe, but this is the chiefe, and passeth al other incom= parably. What excuse thall we therfore make, (at the last day befoze Chaift) that Delite to reade o; heare, mens phantaltes and intentions, moze then his moofte holy Golpell, and wyll fynde no tyme to bothat, which chiefly, (aboue al thinges) we hould bo, and well rather reade other then. geg

ofholy scripture,

kes, then that, for the whiche, we ought rather to leaue readyng of all other thynges. Let bs therfore apply our felfes, as farfurth as we can have tyme and leafure, to knowe Gods worde, by dilt= genthearing and reading therof, as many as professe Bod, and haue fayth and trufte in him. Mayne ereus But they that have no good affection to Gods fee, diffwas wozbe, (to collour this their faulte) alled ge coin : knowlege of monly, two bayne and famed excules. Some gods worde. go about to excuse them, by their owne frailenes and fearefulnes, faipng: that they bare not read holy scripture, lefte, thosowe their ignozaunce, they thould fal into any errour. Dther pretende, The fsconde. that the difficultie to buderstande it, and the hardnes therof, is fo great, that it is mete to be redde onely of clarkes and learned men.

As touchping the fpilt: Ignozaunce of Gods worde, is the cause of all errour, as Chapst hom felle affirmed to the Saouceis, fatpng:that thep erred, because they knewe not the scripture.

Howe Moulde they then exchewe errour, that well be figll ignozaunte: And howe Mould thep come out of ignozaunce, that well not reade noz heare that thing, which fould geue them knows ledge: De that nowe hath moft knowledge, was at the fyilt ignozaunt, pet he fozbare not to reade for feare he Mould fall into erroure: but he diligently redde, lefte he Mould remaine in igno= taunce, and through ignozaunce, in errour.

Titti. And

An exhortacion to the

And of you well not knowe the truthe of god.(a thoug molte necessarp for pou) lette pou fail into errour, by the fame reason you may then lee ftil. and neuer go, lefte (if pe go) you fall in the mpze: no; cate any good meate, lefte pe take a furfette : noz fowe your cozne, noz labour in your occupas cion, noz ble pour marchandile, foz feare pou lole pour leede pour labour, pour focke, & lo by that realon,it Choulde be belt foz you to liue poly,and neuer to take in hande, to do any maner of good thong, lefte peraduenture fome eutl thong mave chaunce therof. and if you be afraged to fal into erroz, by reading of holy feripture, I that thewe you howe you may reade it, without baunger of erroz. Reade it humbly, with a meke and a lowwithout all lp harte, to thentent pe may glozify God, and not perill, the hos pour felf, with the knowledge of it: Ind reade it so be read, not without daily praying to god, that he would Direct pour readping to good effecte, and take ba pon you to expounde it no further, then you can playnly binderftand it. foz (as fainct Augustine fayeth) the knowledge of holpe Scripture, is a great, large, and a bygb palaice, but the doze is berp lowe, fo that the highe and acrogant man, can not runne in, but he multe floupe lowe, and humble homfelt, that thal entre into it. Pzelum= cion aartogancie is the mother of all erroz, and humilitie needeth to feare no erroz. for humili= tie will onely fearche to knowe the truthe it will fearche and will confer one place with an other: and where it can not finde the fence, it wil prape, it wyll

owe,moffe comodioulp Ip Deriptute

readying of holy scripture,

It will inquize of other that knowe, and wil not prefumpteoulive, and raffipe define any thyng, which it knoweth not. Therfoze the humble man map fearche any truthe, boldely in the fcripture, without any daunger of errour. And yf he be ig= nozaunt, he ought the moze to reade, & to fearche holp fcripture, to bypng hym out of ignozaunce. I lap not nay but a man map profper with onely hearping, but he maye muche moze profper, wyth bothe hearping and reading. This have I land, as touching the feare to reade, tho zow ignozance of the person. And concerning the difficultie of scripture, he that is so weake, that he is not able to brooke ftronge meate, pet he mape fucke the is catre, and Iwete and tender mplke, and deferre the reft, bn= in tome plas tpl be ware ftronger, a come to moze knowledge. be undernad for god recepueth the learned & bnlearned, and casteth awaye none, but is indifferent buto all. And the scripture is ful, as wel of lowe ballenes. plagne wages, and eafy for euery man to ble, a to walke in as allo of high hylles and moutaynes, whiche fewe men can alcende buto. Ind wholoe= God leaueth uer geueth his monde to holy (criptures, with die no man bus ligent ftudie, a feruent delire, it can not be (layth hath a good f. John Chatfost.) that he Moulde be destitute of will to know helpe. for eyther god almyghtie will sende hym some godly Doctout to enstructe bym, as he opd to instructe Eunuchus, a noble man of Ethiope, and treasurour bnto Quene Candace, who has uing a great affeccion to reade the fcripture (although he bnderstoode it not) pet foz the delyze,

Seripture in lome places, in fome plas

taughte, that his worde.

An exhortacion to the

that he had buto gods word, god fent his apostle Dhilip, to Declare buto hpm, the true lence of the fcripture that he read : ozels, pf we lacke a lear= ned man, to inftruct and teache be, pet god bom felf from aboue, wil geue light bnto our mindes and teache be those thinges, whiche are necessa= Bowe the ty foz bs, and wherin we be ignozant. And in an knowlege of other place Chatlostome layeth:that mannes hu= be attagned mapne and worldlye wifedome, or fcience, nedeth

bnto.

Math, bit.

a good rule Ceripture.

Ao mā is ce: knowlege of gods wil.

not to the biderlanding of scripture, but the reuelacion of the holp golte, who inspiretly the true fence bnto them, that with humilitie & Diligence, Do ferche therfoze. De that afketh, fhal haue, and be that leketh, Chal finde, a be that knocketh, Chal haue the booze open. If we reade once, twple, oz thrife, and biderftand not, let be not ceafe fo, but fipl continue reading, praying, alkying of other, a fo by ftpl knocking (at the laft)the Dooze Chaibe opened (as f. Augustine faveth.) Although many tor the under thinges in the Cctipture, be fpoken in oblcure mi= franding of f fteries, pet there is nothping fpoken bider darke intfleries in one place, but the felfelame thing, in other places is spoken familiarly and plainly, to the capacitie, bothe of learned a bnlearned. And cept from the thole thinges in the scripture, that be playne to bnderffande, and necessary for saluacion, euerp mannes Dutie is to learne them, to print them in memozp, and effectually to exercise them. And as for the obscure misteries, to be conteted to be ig= nozant in them, butpl luche tyme as it that pleafe god, to open those thinges buto bpm. In p mean leason

reading of holy scripture.

fealon, pf he lacke epther aptnelle oz opoztunitie, Bod wyll not impute it to his folly:but pet it be= boueth not that luche as be apt, Moulde fet alpde reading, because some other be bnapte to reade. Deuerthelelle for the Difficultie of luche places, the readying of the whole, ought not to be let a: parte. Ind bziefly to conclude (as S. Augustine (ayth) by the (cripture, al men be amended: weak men be ftrengthned, and ftrog men be conforted. So that lurely none be enemies to the readynge fons woulde have ignoras of gods wozd, but luche as either be fo ignozant to continue. that they knowe not howe hollome a thong it is: ozels be lo licke, that thep hate the molte comfoz= table medicine, that Mould heale them: 02 fo bn = godly, that they woulde wyth the people, ftyll to continue in blyndnes & ignozance of god. Thus we have bypeffy touched some parte of the como = Scripture is Dittes of gods holp worde, which is one of gods chepte benefie chefe and principall benefites, geuen and Declas red to mankynde bere in pearthe. Let bs thanke god hartely, for this his great and special gyft, beneficial fauour, a fatherly prouidence. Let bs be glad to reutue this precious gpfte of our heauenlye father . Let bs heare, reade, and knowe, thele holy rules, infunccions, and flatutes of our chailtian religion, and upon that we have made profession to god at oure baptilme. Let be with feare, and reuerence, laye bp (in the chefte of our morig in ho hartes) these necessary and fruitful lessons. Let be nyght and day mufc, a haue meditacion, and Pfalm.6. contemplacion in them. Let bs ruminat, and (as it were

The holpe one of Gods

The epghts readping, ble, and fruitfull ly feripture

An exhortacion to the

it were) chew the cudde, y we may have the swete tupce, spiritual effecte, mary, hony, kernel, taste, comfort, and consolation of them. Let be staye, quiet, and certific our consciences, with the most infallible certaintie, truthe, and perpetual assuments of them. Let be pray to god (the onely author of these heavenly meditations) that we may speake, thy nke, beleve, lyve, and departe hence, according to the holsome doctrine, and berities of them. And by that meanes, in this worke we shall have gode protection, favoure and grace, with the unspeakable solace of peace, a quietnes of conscience: and after thy sintserable lyse, we shall enjoye the endles biysse and glorye of

hall entope the endles blysse and glozpe of heaven, whiche he graunte bs all, that dped for bs all. Jesus Christe, to whome with the father and

whome with the father, and holy Gholte, be all hos nour and glozpe, bothe nowe and

euerlastingly.

An homelie of the milery of all mankynde, and of his condemparation to death enertallyng, by his owne synne.



tyng the holy scripture, is in nothyng more diligent, then to pull doune mannes baine-glory, and pride: whiche, of al byces, is moost bniversally grafted in all mankynd, even from the fyrst infection of our

fpilte father Joam . And therfoze, we reade in many places of fcripture, manye notable leffons againste this olde rooted bice, to teache be the mooft commendable bettue of humilitie, howe to knowe our felues, and to remembre, what we be of oure felues. In the books of Benelis, als mightie God geueth bs all, a tytle and name in our great graundfather Idam, whiche ought to admonthe bs al, to confide what we be, wherof we be, from whence we came. whether we shall, faiping thus: In the Iweate of thy face, Malte Gene.til. thou eate bread, tyli thou be turned agaphe into the grounde: foz out of it walt thou taken, in ale muche as thou arte dufte, and into buffe Maite thou be turned again. Dere (as it wer in a glaffe) we maye learne to knowe oure felues, to be but grounde yearth and Albes, and that to yearth and allhes, we Mal returne.

T.C.i.

allo

Of the milery

Judieh.iiil, and.ip. Job.xlii. Hiere, vi, and.ppb.

Sapl.bit.

Clai n.

AL SO the holy patriarke Abzaha, did wel res member this name and tytle, duft, yearth, and allhes appointed and allianed by God to al makonde : and therfoze he calleth him felle by that sodome and Gomoze, And we reade that Judith, Helter, Job, Hieremy, with other holy men and women in the olde Teltament, Did ble lacke clothe, and to cast dust and Albes bpo their heas des, when they bewayled their sinneful liupng. They called and cried to God for healpe, a mer= cy, with fuche a ceremony of facke clothe, dufte & alches, that therby they mighte declare to the whole worlde, what an humble and lowely eftis macion they had of them felues, & howe wel thep remembred their name and tytle aforeland, their bile, cogrupte, fraile nature, bufte, pearth and affhes. The booke of myledome allo, willyng to pull doune oure proude ftomackes, moueth bs diligently to remebre our mortal and yearth= ly generacion, whiche we have all of hym, that was fyll made: and that all men, alwel kynges as subjectes, come into this worlde, a go out of the fame in like forte, that is, as of oure felues full miserable, as we maye papip see. And al= mightie 6 D D commaunded his Prophet C= fage, to make a proclamacion and cree to the whole wozide: and Clave alkping, what thall I crie: The Lorde answered: Crie that all flesheis graffe, and that all the glope of man therof, is but as the floure of the felde : when the graffe is withered

of mankynde,

withered, the floure falleth awaye, when the wonde of the Lord bloweth boon it. The people furely is graffe, the whiche drieth bp a the floure fadeth awaye. And the holy Prophet Job, haupng in him felfe great experience, of the miles rable and funfull eftate of man, bothe open the fame to the worlde in thele wordes : man (faieth Job. tiit, be)that is borne of a woman.liupng but a forte tome,is full of manpfolde mileries, befpzingeth bolike a floure, and fadeth agayne, banifbyng awape (as it were)a shadowe, and neuer contis nueth in one state. Ind doest thou judgeit, mete(D Lozde) to open thone eyes boon fuche a one, and to bapng him to judgement with the who can make him cleane, that is concepued of an bucleane leeder And all men of their euilnes and naturall prones, was fo bniverfally geven to finne, that (as the fcripture faieth) God repen= Gene. b. s bi ted that euer he made man. Ind by fynne, his indignacion was so muche prouoked against the worlde, that he drouned al the world with Aoes fluode (except Roe him felfe, and his lytle houfholde). It is not without great cause, that the fcripture of God, doeth fo manye tymes call all men here in this worlde, by this worde yearth. D thou pearth, pearth, faith Dieremy:heare Diere, pill, the worde of the Lord. This, our right name, bo cacion, & tytle, pearth, pearth, pearth, pronouced by the Prophet. Theweth what we be in deede, by whatfoeuer other Aple, tytle, oz dignitie, men do cal bs. Thus, he plainely nameth bs, who knoweth

Of the milery

Roma ill.

Boma.rL

Gala.lil.

Ephe.ii.

1310, Erttit.

Lubs f.

weth best, bothe what we be, and what we ought of right to be called. And thus be discribeth bs. Speaking by bis faithfull Apostle fainct Baule: All men, Jewes and Gentyles, are bnder fpnne: there is none righteous, no, not one, there is none that buderfandeth, there is none that feketh after God, they are all gone out of the waye, they are al buppofitable, ther is none that both good, no, not one: their throte is an open lepulcre, with their tounques they have bled craft and deceite, the poplone of Serpentes is bnder their lippes. their moutheis full of curllyng and bitternes, their feete are fwifte to thed bloud, Deltruction & wretchednes are in their wapes, and the wape of peace haue they not knowen, there is no feare of God befoze their epes. And in another place fainct Daule writeth thus: God hath wrapped al nacions in bubeliefe, that he might haue mercye' on all. The fcripture concludeth al bnder fpnne, that the promife by the farth of Jelus Chapfte, Mould be geuen bnto them that beleue. Sainct Daule in manne places parnteth be out in oure coloures, callyng bs the children of the wrathe of God, when we be borne: fairing also, that we cannot thenke a good thoughte of oure felues, muche leffe we can lave well, og bo well of oure felues. And the Wyleman layeth in the booke of Prouerbes, the fulte man falleth. bif.tymes a daye. The mooft tried and approued man Job, feared al his workes. Sainct Ihon the Baptift, berng sanctifped in his mothers wombe, and praised

of mankynde,

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prapled befoze he was borne, called an Annael. and greate befoge the Lorde, replenifted euen from his birthe with the holy Shofte, the preparer of the way foz oure fautour Chailt, and com= menbed of oure lautour Chaift, to be moze then a 19 20phet, and the greateft that euer was bozne of a woman : pet be playnely graunteth, that be had neede to be wallhed of Chapite, he worthelp ertolleth and glozifyeth bys Lozde and Maifter Chapfte, and humbleth bym felfe, as bnwoathp to bubuckle his Mooes, and geueth all honoz & alozy to God. So both fainct Paule, bothe ofte and euidently confesse byin felfe, what he was of hom felfe, euer geupng (as a mooft faythfull feruaunt) all praife to his Maifter and fautour. So Dothe bleffed fainct Thon the Guangelift, in Thon for the the name of him felfe, and of all other holy men, be thep neuer to tufte, make this open confession: If we fap, we haue no fpnne, we Deceiue oure fels ues, and the trueth is not in bs: If we know: ledge oute fpnnes, God is faythfull and iufte.to forgeue bs oure fpnnes, and to clenfe bs from al bnrighteouines: It we lay, we haue not fpnned. we make him a lpar, and his worde is not in bs. mherfoze the Wyleman, in the boke called Ec= cleffaftes, maketh this true and generall confef= fpon: There is not one tufte manne bpon the Eccle, bit. pearth, that bothe good, and fpnneth not. And fainct Dauto is alhamed of his fpnne, but not to Pfal IL confelle his frnne:howe ofte, howe earneftly and lamentably Dothe he Delyze Gods great mercye.

Calif.

foz his

Dethe milery

for his great offences, and that God fould not entre into indgement with him, Ind again, how well weigheth this holy man his fpnnes, when he confessethat thei be so many in numbre, and fo hidde, and harde to buderstande, that it is in maner bupoffible, to knowe, btter, og numbee them. soberfoze, be, baupng a true, carneft, and deepe contemplacion and confideracion, of his frines, and pet not commyng to the botome of them, he maketh supplicacion to 6 D D, to fozgeue him, his printe, fecrete, hidde fynnes:to the knowledge of the whiche, he canot attaine buto. He weigheth rightly his fpnnes, from the ozigy= nal roote, and fpaping heade, percetuping inclina= cios, prouocacions, firrynges, fingynges, buddes, braunches, dregges, infections, taftes, feetynges, and fentes of them, to continue in hym Apil. Wherfoze, he faieth, marke and beholde, I was conceived in fpnnes: he faieth not fpnne, but in the plurel numbre, spnnes: forasmuche, as out of one as fountaine, fpapingeth all the rell.

Math.te.

Dfal.li.

Plai, rir.

and our fautour Christ saieth, there is none good but God, and that we can do nothing that is good, without him, not no man can come to the father, but by him. He commaundeth is al to say, that we be improfitable scruauntes, when we have done at that we can do. He preferreth the pentiet Publicane, before the proude, holy, glorious Pharisey: he calleth him selse a Phiscion, but not to them that be whole, but to the that be sicke, and have nede of his salue, for their soze. He

of mankynde.

teacheth bs in our praiers, to reknowledge oure felues fpnners, and to afke forgenenes and Deli= ucraunce from al euils, at our heavenly fathers hand. De declareth that the fpnnes of oure owne heartes, Do Defile our owne felues. De teacheth & an euil wood og thought, Deferueth codempnacis on, affirming that we Chall geue an accompt, fo? euerpe idle wozde. De faieth, he came not to faue but the thepethat were btterly loft, & cast away. Therfoze, fewe of the proude, iuft, learned, wife, perfite, and holy Pharifies, were laued by him, because they tustified them selues, by their coun= terfet holpnes befoze men. Wherfoze good peo= ple, let bs bewate of suche hppocrisp, baineglozy, and iuftifing of oure felues. Let be loke bpon our feete, then, doune Decockes fethers, doune proude heart, doune byle clave, fraile and britle bellelles. Df our felues, we be ctabbe trees, that can baying furth no apples. We be of our selues, of suche yearth as can bying furth, but weedes, nettles,bambles,baters, cocle and Darnel. Dur fruites be declared in the fift Chapiter, to the Galathians. We have neither farth, Charitie, Hope, Pacience, Chastitie, noz any thing els that good is, but of God: and therfoze, thele bertues be called there the fruites of the holy ghoft, and not the fruites of man. Let bs therfoze. acknow= ledge our selues befoze God, (as we be in deede) miserable and wzetched synners. And let bs ear= neftly repent, and humble our felues heartely, & erpe to God formercy. Let be all confesse with mouth

Of the milery

mouthe and harte, that we be full of imperfectis ons. Let be knowe oute owne workes, of what imperfection they be, and then we that not fande foolthelp, and arrogantly, in our owne concetps tes, noz chalenge any parte of Juftifpcacion, by oure merites og workes. fog truelp, there is imperfections, in our bestworkes: we do not loue 6 D B. lo muche as we are bound to Do, with al our hart, minde, and power: we do not feare God fo muche as we ought to bo : we bo not prage to God, but with great and manye imperfections: we geue, fozgeue, beleue, liue, and hope, bnper= fitely: we fpeake, thonke, and do, buperfitely: we fight against the deuil, the world and the fleshe, unperfitely . Let vs therfoze, not be ashamed to confelle plainely, oure fate of imperfection: pea, let bs not be alhamed, to confeste imperfection, euen in all oure owne best workes. Let none of bs be alhamed to lave with holy fainct Peter: I am a spnnefull man. Let be all say with the holy Prophet Dauid: we have fpnned with our fathers, we have done amiffe, and dealte wickedly. Let be all make open confession with the proofgal fone to our father, and fay with him: we have finned againft heaven, and befoze the (D father) we are not worthy to be called thy fonnes. Let bs all fay with holy Batuch, D Lord our God, to bs is worthelp afcribed, fhame and confusion, and to the, righteoulnes: we have fynned, we haue done wickedly, we haue behaued our felues engodly, in all thy righteousnes. Let be all lay with

Tuke b. 13fal cbi.

Bukerb.

Barnch if

of mankynde,

with the holy Prophet Daniel: D Lorde, right daniel, is, teoulies belongeth to the, buto be belongeth cofulion. We have lenned, we have bene naughtie, we have offended, we have fled from the, we have gone backe fro al this preceptes, and more incentes. So we learne of all good men, in holy scripture, to humble our selves: and to cralt, ex-

tolt, praife, magnifie, and glorifie God.

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THV Swe haue heard howe evil we be of our felues, howe of oure felues and by our felues, we haue no goodnes, belpe, noz faluacion, but con= trary wife, fpnne, dampnacion, and death euerlaffyng: whiche if we deepely weigh a confider, we Mall the better bnberftande, the great mercye of God, and howe our faluacion, commeth onely by Chaift. Hoz in oure felues, as of oure felues, we it. Colitt. fpnde nothyng, wherby we map be belitteted fro this miserable captilitie, into the whiche we wer east through the enure of the deutl, by transgres fpng of Gods commaundement, in out fpift patent Moa. 200e are al become bucleane, but we all plat t. are not able to clenfe our felues, no; to make one another of vs cleane. we are by nature, the childie of Gods wrath, but we are not able to make our felues, the children and inhecitors of Gods glop. We are theepe that are tunne aftrape, but i, peter. it. we cannot of our owne power come again to the thepefold. fo great is our imperfection a weakenes. In our felues therfore, may not we glore, whiche of our felues, are nothing but fr nnefull, neither we may recorde, in any workes that we

CCC.i.

Of the inilery

Do, whiche all be fo buperfecte and bupure, that they are not able to flande before the righteous throne of God, as the holy prophet Dauid fatth. entre not into judgement with the feruaunt. D Lozde, for no man that liveth, Chalbe found rich. teous in the light. To & D D therfoze, muft we flee, oz els hal we neuer fynde peace, reft a quieta nes of confictence in oure heartes. for heis the father of mercies, and & D of all confolacion. De is the lozde, with whom is pleuteous redemp. cion. De is the & D D, whiche of his owne merco faueth be and fetteth out his charitie, and erceabyng love toward be in that of his owne boluntary goodnes, when we were perifbed, be faued bs, and prouided an everlafting kyngdome for bs. And all thele heavenly treasures are geuen bs, not for our owne defertes, merites, or good Deedes (whiche of oure felues, we have none but of his mere mercpe, frelp. And for whole lakee Truely, for Jelus Chatt lake, that pure and bn. Defiled lambe of God. He is that dearely beloued fonne, for whole lake, God is fully pacified, la= tiffich, and fet at one with man. De is the lambe of & D b, whiche taketh away the fonnes of the worlde, of whom onely, it may be truely focken. that he bob all thonges well, and in his mouthe was found no crafte noz lubtiltie. Rone, but be alone, mape fape, the prince of the worlde came, and in me he hath nothing. Ind he alone man say also: whiche of you shall reproue me of any faulte. De is that high and everlafting prieft. whiche

Malapis.

1.10 ctcr, (1,

of mankynde.

whiche bath offced him fetfe, once for al, bpon the aulter of the Croffe: and with that one oblacion, bath made perfecte fozeuermoze, them that are factified. De is the alone mediatoz, betwene God i. Thon.i. and man , whiche paied our raunfom to & D. with his owne bloud, and with that hath he clen= fed bs al from fynne. Be is the philicion, whiche healeth all our Difeales. De is that lautoz, whiche math.f. faueth bis people fro al thete fpnnes. To be fhoat be is that flowing, and most plenteous fountain of whole fulnes, all we have received. for in him alone, are all the treasures of the wisedoine, and knowledge of Godhidden. Ind in him, and by him, have we from God the father, al good then= ges, perteining either to the body, 02 to the foule. D bow muche are we bound, to this our heavenfy father, for his great mercies, whiche be bath fo plentroufly beclared bnto bs,in Chaift Jefu out Logo and fautoge ambat thankes worthy and fufficient can we gene to bin-Let bs al with one accorbe, burft out with topful boices, ener praifpng and magnifiping this Loze of mercy, for his ten-Die kynones theweb to be, in his dearely beloued fonne Jefus Chafft our Lozd.

HETHER TO have we heard, what we are of our lelues, berelp fonful, weetched, & Dampna= ble. Again, we have beard, how that of our felfes and by our felfes, we are not able, either to thinke a good thought, or worke a good bede, fo that we can fonde in our felfes, no hope of faluacion, but rather whatfoeuer maketh buto our Destruction.

Agapue

Of the milery

Maine we have heard the tenderkyndenes and great merche of God the father towarde bg, and howe beneficiall be is to bs, for Christes lake. without our merites or defertes, eue of his owne mere mercy and tendre goodnes. Bow how thele erceading great mercies of God, let abzoade in Chaift Jelu foz bs. be obtained, and howe we be deliuered from the captiuitie of finne, death, and hel, it shall moze at large, with Gods healpe, be Declared to you in the next Bomilie. In p meane feafon pea a at all tymes, let be learne to knowe our felues, oure frailtie and weakenes, without any oftentacion, or boattong of oure owne good deedes, and merites. Let be allo knowledge, the erceading merche of God towarde bs, and confelle, that as of our felues, commeth all euil and dampnacion, fo likewple, of him commeth all goodnes and faluacion, as God him felfe faceth. by the Prophet Die: D Ilrael, thy destruction commeth of the lelfe, but in me onele, is thi helpe and comforte. If we thus humbly lubmitte oure felues in the light of God, we may be fure, that in the trine of his bilitacion, he well lifte bs

Die ziffi.

bp, buto the kongdome of his dearely beloued fonne, Chaift Telu oure Lozde:to whom with the father and the holy ghoft, be all honoure, and glozy foz euer.

Amen.

nilds on com the familiausoft

An homilie of the laluation of mans tynd, by onely Christ our laulor, from lynne and death euerlastyng.



Etaule al men be sinners and offenders against & DD, and breakers of his lawe and comaundementes, therfore can no manne by his owne actes, workes, and deedes (seme they never so good) be justified, and

made righteous befoze God: But euery man of neceffitte is conftrained, to feke foz another righ= teoulnes , or tuftificacion, to be receiued at Gods owne handes, that is to fay, the remission, pardon, and fozgeuenes of his fynnes and tref= paffes, in luche thynges as he hath offended. And this tultification of righteousnes, whiche we fo receive by Gods mercye, and Chaiftes me= cites , enbraced by fayth, is taken, accepted, and allowed of God, foz our perfecte and full iuftificacion. for the more ful biderftandring hereof, It is our partes and duetie, ever to remembre the great mercy of God, howe that (all the world be= png wapped in fpnne, by breaking of the lawe) God fent bis onely fonne, our fautoz Chaift, into this worlde, to fulfpll the lawe for bs, and by theadying of his mooft precious bloud, to make a factifice and fatiffaction, 02 (as it may be cal= led amendes, to his father foz oure fpnne, to al= fuage his wathe and indignacion, conceined a= gainft bs, foz the fame. In fomuche that infan= tes

Of faluacion.

of Lhatites 13 affton and Dblacion.

The efficacte tes, beyng baptiled and bipng in their infancye. are by this factifice, walled from their fpnnes. brought to Gods fauoz, and mabe his children. and inheritoes of his kpnadome of heaven. Ind they whiche actually do lynne, after their baptilme, when they convert and turne agaphe to 6 D D unfainedly, they are likewife walhed by this factifice from their fynnes, in fuche fort, that there remaineth not, any Spotte of finne, that that be imputed to their dampnacio. This is that tue Stificacion, or rightcoulnes whiche faince Daule fpeaketh of, when he laieth: Ro man is iultified, by the workes of the lawe, but frely by farth in Telus Chrift. Ind againe be laieth : We beleue in Chaift Jefu, that we be tultified frelp, by the farth of Chilk, and not by the woorkes of the lawe, because that noman Chalbe fustified, by the workes of the lawe. And although this infify= cacion be fre buto bs, yet it commeth not fo frely to bs, that there is no raunsome paico therfore In oblection at all. But here map mans reason be alfonied. reasoning after this fathion: If a raunsome be pated for oure rebempcion, then it is not genen bs freely: for a prifoner that pateth bis raun. fome, is not let go frelp, foz if he go frelp, then be goeth with out raunfome, foz what is it els to go frely, then to be let at libertie: mithout payment

Moma fit.

Roma biit.

Bu antwere.

of taunsome.

THIS reason is satisfied by the great wyles dome of God in this miltery of our redempcion, who hath to tepered his iuftice a mercy together,

that

Of faluacion,

that he would neither, by his iuffice condempne bs, buto the perpetuall captiuitie of the beuil, and his pailon of hell remedyles, for euer, without mercy : noz by his mercye deliuer bs clerely, without tuftice, oz payment of a tuft raunfome: but with his endles mercye, he topned his mooft bpright a equal tuftice. Dis great mercy he fhewed buto bs , in deliuerping bs from our former captiuitie, without requirying of any raunfome to be paied, oz amendes to be made, bpon oure partes: whiche thyng, by bs had bene imposible to be done, And where as it lap not in bs that to do, he provided a raunsome for bs, that was the most precious body and bloud of his owne most deare and best beloued sonne Jesu Chaist. who belpdes his raunsome, fulfylled the lawe foz bs perfectly. And so the fultice of God, and his mer= cp dpd imblace together, and fulfplled the miltes. tp of oure redempcion. And of this tuftice and mercpe of & D & knit together, fpeaketh fainct Daule, in the third Chapiter to the Romaines: Roma, ili. All haue offended, and haue neede of the glozy of God, fultified frelp by his grace, by redempcion whiche is in Jelu Chailt, who God hath let furth to be, for a reconciler, and peace maker, through fapth in his bloud, to thewe his righteoulnes. And in the tenth Chapiter. Chaill is the ende of moman the lawe, buto righteousnes, to euery man that beleueth. And in the. biti. Chapiter. Chat whi : moma bill. che was impossible by the lawe, in asmuche as it was weake by the fleshe, & D Tendyng his owne

Of Caluacion.

owne fonne, in the fimilicude of synfull flethe, by synta, dapned synne in the flethe, that the rightes ousness of the lawe, might be fulfilled in vs whis the walke not after the flesh, but after the spirit.

IN these foresappe places, the Aposte tous

we thens ges muft go together in our iuft:ficas cions

cheth specially thre thynges, whiche must concurre and go together, in our tuftificacion. Upon Gods part , his great mercee and grace: bpon Chaiftes part, iuftice, that is, the fatifface cion of Gods iultice, oz price of our redempcion. by the offering of his bodye, and theading of his bloud, with fulfillyng of the lawe, perfectely and throughly: 3nd bpon our pacte, true and lively farth, in the merites of Telu Chailt, whis che pet is not outes, but by Gods working in vs. So that in oure justificacion, is not onely Gods mercy and grace, but allo his juffice, whi= che the Apolite calleth the tultice of & D D, and it consisteth in paiping our raunsome, and fulfil= lyng of the law: and lo the grace of @ D. doth not exclude the tuftice of BD, in our fultificacion, but onely excludeth the iuftice of man, that is to lap, the inflice of our workes, as to be merttes of deferuping our fustification. Ind therfore fainct Daule Declareth here nothrna, bpon the behalfe of man, concerning his tuftification, but onely a true and lively farth, whiche neverthes les is the grite of GDD, and not mans onely worke without & D. And pet that fapth, doth not exclude repentaunce, hope, loue. dzeade.and the feare of BD D, to be topned with fayth, in euerp

How it is to be understäd that fatth ins Sifieth, with out workes.

Offaluation,

every man that is iustifped, but it excludeth the from the office of iultifiping: So that although thep be all present together in hom that is iustifped, pet they iustifpe not altogether. Poz that farth also, doeth not exclude the tustice of oure good workes, necessaryly to be done afterwarde of ducty, towardes God (for we are most bounden to ferue God, in doping good bedes, coman= ded by hym in his holy scripture, al the dayes of But it exclude th theym, so that we out lyke.) map not do them, to this entet, to be made good by doying of them. For all the good workes that we can do, be buperfite, and therfore not able to deferue our iustification . But our iustification both comme frely, by the mere mercye of God, and of fo great and free mercy, that where as all the worlde was not able of their selues, to pape any parte towardes their raunsome, it pleased our heauely father, of his infinite mercy, without any oure deferte, oz deferupnge, to prepare for by the moste precious Jewelles of Christes body and bloude, whereby our raunsome might be fully paped, the lame fulfylled, and his justice fully latisfyed. So that Chailt is now the righteousenes of all them, that truely doo beleve in hom. De for them paped their raunsome, by his Death. De for them fulfilled the law, in his lyfe. So that now, in him, a by him, every true chaifte man may be called a fulfplier of the lawe, forafmuche as that, whiche their infirmitie lacketh, Christes iustice hath supplied . Before was de-MACA. clared

Offaluation?

Gala,fit.

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act.r.

Fayth, onely taltifieth, is 2016.

clared at large, that no man can be fullified by his own good workes, because that no man fulfilleth the lawe, according to the full request of the lawe. And saynt Paule, in his epistle to the Galathians, proueth the same, saipinge thus: If there had bene anye lawe gruen, whiche coulde have instifted, berelye, righteousenes shoulde haue ben by the lawe. And agapne he lapeth : If righteousties be by the lawe, then Christe dved in banne . And agapne he lapth: Pou that are tultifico in the lawe, are fallen away from grace. And furthermoze, he writeth to the Ephelians, on this wyle: 28p grace are pe sauco through farth, and that not of youre felues: for it is the gyfte of God, and not of workes, lefte anye man Moulde glozie. And to be Mozte, the summe of all Paules disputació is this, that if tustice come of woozkes, then it commeth not of grace, and ve it come of grace, then it commeth not of workes. And to this ende, tendeth all the Prophetes, as faynt Deter fayeth: in the.r. of the Actes . Chaift, al the Paophetes (faieth faynct Peter) do witnesse, that throughe his name, all they that beleue in hom, that recepus the remuffpon of fon= nes. And after this wife to be inftified, onelpe by this true and lyuely fayth in Christ, speaketh all the olde and auncient authors, both Grekes and the doctrine Latyng. Df whome I wyll specially erebersc.iti. of olde doc Billary, Balill, & Ambrole. Saict Billary laicth thefe wordes playnely, in the nonth Canon, bpo Matthew: Fayth onely tultifieth. And faynct Basill.

Offalnation,

Balill, a Greke aucthor writeth thus: This is a perfecte & an whole glozipnge in God, when a manne both not boalt homfelfe, for his owne iuflice, but knoweth homfelfe certapnely, to be bn= worthye of true fultice, but to be fuftified, by onely fayth in Chailt. This is a perfecte and a whole reioplying in God, when a man auaunteth not himselfe, for his owne righteousnes, but knowledgeth hymselfe, to lacke true iustice and righteousnes, and to be instifted by the onelye faith in Christ: and Paule (faieth he) doth gloric Bhilip. iii. in the contempt of his owne righteousenes, and that he loketh for his righteousnes of God, by fayth.

THESE bethe very wordes of fainct Balil. And faint Ambrofe, a latin aucthor fageth thefe wordes: This is the ordinaunce of God, that he whiche beleueth in Christe, shoulde be saued, without workes, by farth onely, frely receauping remissió of his synnes. Conspoer diligently these wordes without workes, by farth onely, frelye, we recepue remission of our synne, what can be spoken moze playnipe, then to save, that freelye, without workes, by farth onely, we obterne remiffio of our fpmes: Thefe and otherlyke fen= tences, that we be justified by farth onely, frelye, and without workes, we do reade ofte tymes in the moste best and auncient writers. As beliede Dillarie, Balil, a lainct Ambrofe, before rehearfed: we reade the fame in Drigene, fainct Chrifoltonie, f. Cypzianc, faynct Augustine, Drofper, ECCC.ti. Decomenius.

Of Caluation?

Decomenius, Photius, Barnarous, Anfelme? and many other aucthors, Greke, a Latyne. Ae= uertheleste, this sentence, that we be instifted by faith onely, is not so meat of them, that the saide tultifing faithe is alone in man, withoute truc repentance, hope, charitie, dread, a feare of God, Farth alone at anye tyme or feafon. Por when they fave that howe it is to me be fullified frely, they meane not g we should

be bnderfad.

or might afterwarde be pole, and that nothinge Mould be required on oure partes afterwarde. Repther they meane not fo to be tultified, with out oute good workes, g we foulde do no good woozkes at all lyke as shalbe moze expressed at large hereafter. But this propolicion, that we be iustified by faith onely, frely, a without workes, is spoken, for to take awaye clerely all merite of our workes, as being insufficient, to deserue our iustification at Gods handes, and therby moste plainly, to expresse the weakenes of man, and the goodnes of God, the great infirmitte of our set= ues, a the myght a power of God, the imperfect= nes of our owne workes, and the moste habun= dat grace of our fautoz christ. And therby wholy for to ascribe the merite a deserving of our tusti= fication, buto Chailt onely, a his molte precious bloude Medinge. This farth the holye scripture teacheth: this is the ftrong rocke a foundacio of Chailtian religion: this doctrine al olde and au= cient aucthors of Christes churche, do aproue: of farth, one. This Doctrine, aduaunceth and letteth furth the

The profite of & boctrine ly taftifieth.

true glozy of Christ, a suppresseth & bayne glozy of man.

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of man. This, who locuer denieth, is not to be re- What they puted for a true Christian man, nor for a letter gue the docs furth of Chailtes glozp, but for an aduerlary of trine of farth Chailte and his golpell, and for a letter furth of entre mennes bainglozy. And although this doctrine be neuer so true, (as it is moste true in dede) that we be fullified freely, without all merite of oure owne good woozches (as fainct Paul doeth er= preffe it and frely by thes lively a perfect faith, in Chaift onelp, as the auncient authors ble to speake it : Pet this true Doctrine muste be also Boccaratio truly buderstande, and moste playnly declared, of this docleste carnall men shoulde take buiustly occasion without wor thereby, to lyue carnally, after the appetite and her indifferts. well of the worlde, the fleth, and the deupl. And because no man shoulde erre, by mistakynge of this true doctrine, I chall playnely and Chostly to declare the ryght buderstanding of the same, that no man hal fully think that he mape ther= by take any occasion of carnal libertie to folowe the deliges of the flesh, or that therby any kinde of frame hall be commetted, or anye bugodlye lyuying the more bled.

FIRST you hall bnderstande, that in our iustificacion by Christe, it is not all one thyng, the office of god binto manne, and the office of manne bnto god. Justificacion is not the office of man, but of god: for man cannot iustifie hym felfe, by hys owne workes, neither in parte noz in the whole, for that were the greateste ar= rogancie and presumption of manne, that Ante-CCCC.iii. chailte

Of Caluation,

is the office of God onlye.

christe coulde crecte agapuste God, to affirme that a manne mighte by his owne woozkes, take awaye and purge his owne formes, and fo to iu-Justificacion Stifie hom selse. But instification is the office of God onelye, and is not a thynge, whiche we render buto him, but whiche we recepue of hom, not whiche we geue to hom, but whiche we take ofhim, by his free mercye, and by the onely merites, of his moofte dearelye beloued fonne, oure only redemer, fautoz, and tuftifier, Jelus Chaift. So that the true buderstandpinge of this boctrine: we be justified frelp by faith, without wozkes, oz p we be tultified by farth in Christ onely, is not that this our own acte to beleve in Chailt or this our farth in Christe, whiche is within bs, doth tultifie bs, a merite oure tultification buto vs (for that were to count our felues, to be justi= fied by some acte or bertue, that is within ourc felues.) But the true binderstandpinge and meaupinge thereof is that although we heare Gods worde, and beleue it, althoughe we have faithe. hope charitie repentaunce decade, and feare of DD, within by, and do never lo manne good woozkes therunto : pet we muste renounce the merite of all our fande bertues, of farthe, hoope, charitie, a all oure other bertues, a good bedes, whiche we either haue done, thall do, oz can do, as thinges that be farre to weake, and infuffi= cient and unperfecte to deferue remission of oure fpnnes, and oure tustificacion, and therfoze we muste truste, onely in Goddes mercy, and in that Cacrifice.

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facrifice, which our highe priett, a faufour Christ Telus, the fonne of God, once offered for by bpo the Croffe, to obtepne therby goddes grace, and remission, aswell of our oxiginall some in bap= tiline, as of all actuall forme, committed by bs after our baptifme, pf we truely repent and conuert bufapnedly to hym agayne. So, that as fannct John Baptift, althoughe he wer neuer fo pertuouse and godly a man, pet in this mattier of forgening of forme, he did put the people from hym, and appointed them buto Chiffe, faringe thus buto them: Beholde, ponder is the Lambe John.t. of God, whiche taketh awaye the spnnes of the worlde: Guen fo, as great and as godly a bertue as the livelye farthe is, pet it putteth bs from it felf, and remitteth or appoputeth be buto Chrift for to have onely by him remission of our synnes or instification. So that our fayth in Christe (as it wer lapeth buto bs thus : It is not I, that take awaye your spmies, but it is Christe onely, and to hym onely, I sende you for that purpose. renouncynge therein all poure good bertues, woozdes, thoughtes, and woozkes, and onelve puttynge pour truft in Chrifte.

THVS pou do se, that the verie true sence of this propolicion: we be tultified by farthe in Christe onelpe: (accordynge to the meaupnae of the olde aunciente aucthores) is this: we putte oure faythe in Chailte, that me be

Of Calnation,

that we be instified by hym onely, that we be instified by Goddes free mercic, and the merites of our saucoure Chaiste onely, and by no vertue of good worke of our owne, that is in vs, of that we can be able to have of to do, for to deserve the same, Chaiste hymself onely, beying the cause me-

ritozious thetof.

HERE you percepue many wordes to be bled, to anopoe contencion in woozdes, with the that delyahteth to braule aboute woordes. And also to thewe the true meaning, to anopde eupli takong and misbnderstandpuge: and pet perad= uenture all will not ferue, with them that be con= tencious but contenders will euer forge matter of contencion, even when they have none occali= on thereto. Potwithstandpuge, suche be the lesse to be paffed byon, to that the refte mape profite, which will be moze desprous to know the truth, then, (whe it is playne ynough) to contend about it, and with contecions, and capcious cauillaci= ons to obscure and darken it. Truthe it is that our owne workes, both not iustifie bs, to speake properly of our iustificacion (that is to save)our workes do not merite, or deferue remissió of our synnes, and make be of briust, fust before God. But God of his mere mercy, through the onelye merites or deferuing, of his fonne Jefus Chrift, Doth tultifie bg. Reuertheles, because faith Doth directly sende by to Christe for remission of our fonnes, and that by farth geuen be of God, wee embrace the promise of Gods mercee, and of the remission

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remission of our synnes, which thong, none other of our bertues or workes properly doth: therfore fcripture bleth to laie, that faithe without woot= kes dooth juftifie. And forasmuche, that it is all one fentence in effecte to fape: faith without wozkes, and onely farth both inflifit bs, therfare, the old auncieut fathers of the Churche, from tome to tome, have bettered our justification, with this fpeache: onely faith iustificth bs, meaning none other thong, then faincte Paule meante, when he faied, faithe without woozkes euftifieth bs. And because, all this is brought to passe, through the only merites & deferuinges of our fautor Christ, and not through our merites, or through the me= rite of any bertue, that we have within by, or of any woozke that commeth from bs : therfore, in that respect of merite a deseruinge, we renounce (as it wer) altogether again, faith, woozkes, and all other bertues . Fox oure owne imperfection. is so great, through the corruption of originall some, that all is imperfecte, that is within bs. faithe, charitie, hope, dread, thoughtes, woordes and woozkes, and therfore, not apte to merite a deferue any part of our instification for bs. And this forme of fpeaking we ble, in the humbling of our felucs to god, ato geneal the glory to our famour Chiffe, which is best worthy to haucit.

HERE you have hearde the office of God, in our tulification, a how we receive it of hym frely, by his mercie, without our defertes, through true and lively faithe. Now you shall heare the

TECTE.

of Caluation.

office and Duette of a Christian man buto God?

libertie , os f no good wo; bes.

> The deufts haue faith. but not the

true faithe,

what we ought on our partie to reder buto God agaph, for his great mercie and goodnes. Dure office is not to paffe the trine of this prefente life bufrutefully and idelly after that we are bapti-Thei that fed or instified, not carping how fewe good wor preach faith kes me do to the glosp of God, and profit of our fieth : Do not neighbors:muche leffe it is our office, after that teache carnal we be once made Chailtes members, to lyne conwe hould do traty to the fame, making our felfes, members of the Deuill, walkping after his inticemetes, and after the suggestions of the world, and the fielhe whereby we knowe, that we do ferue the worlde, and the deutil, and not God. for that faith, whi the bepageth furth, (without repentaunce) epther euil workes, or no good woorkes, is not a right, pure, and linely faith, but a dead, deuillift, couterfapte, and fayned faithe, as faincte Paul, and fainct James call it. For eue the biuilles knowe and beleue, that Christe was borne of a Wirgin, that he fasted fortie Daies, a fortie nightes, without meate a brinke, & he wrought al kynd of mi= racles beclaring himfelf bery God :they beleue allo, that Christ for out fakes fuffred most pain= full beath, to rebeine be from eternal beath, and that he arole agapu fro death & third daye: They beleue, that he afcended into headen, and that he fitteth on the right hand of the father, and at the last ende of this world, shal come again, a judge bothe the quicke and the dead . Thefe articles of our fapthe, the deuilles beleue, and to thep be= leue

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leue all thyriges that be weitten, in the newealld old Celtamet to be true, and per for al this faith, they be but deuilles, remaphing full in their Da= pnable efface, lackyng the verpe true Christian fauth. for the right and true Chailtian fauth is, What to the not onely to believe that holy scripture, and al the figns taythe. forfaced articles of our faith are true, but allo to bane a fuce truft and confidece in Goddes mer= spfull promples, to be laued from euerlastynge Dampuacio by Chrift: wherof both folome a lo- Thei that co. tiping hart, to obey his commaundementes. And tinue in turil this true chuftian faith, neither any Deutil hath, not true taith uoz pet any man, which, in the outward professi= on of his mouthe, and in his outward receiupna of the facramentes, in commong to the Churche, and in all other outward apparauces, femeth to be a christian man, and pet in his liumg a dedes Gewerhthe contrary. for howe can a man haue this true farth, this fure trust and confidence in God: that by the merites of Chailt, his linnes be rempeted, and he reconciled to the fauor of God, and to be partaker of the kongdome of heaven by Christe, when he liveth bugodly, and denicth Chaift in his deedes. Surely, no luche bugodly man, can have this farth a truft in God. for as they knowe Chailte, to be the onety fautoz of the morlde, to they knows also, that wicked men, Mal not possesse the horadom of God: thep knowe, that God hateth unrightnousnesse, that he will deltrop all those, that speake butruly, that those that have been good moorkes (whiche cannot be TATAT.ii. Dock

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boen without a lively farth in Christ)thall come furth into the refurrection of lyfe, and those that have boen eutil, Chall come bnto refurrection of fudgement: and bery well they knowe allo, that to theim that be contentious, and to theim that will not be obedient buto the truth but will ober burpghecoulnes, hall come indignation, weath and affliction. ac. Therfore, to conclude, confiderong the infinite benefittes of God, thewed and exhibited buto bs, mercyfully, without our defertes, who bath not only created be of nothing, and fro a piece of vile clave, of his infinite goodnes hath exalted bs (as touchping our foule) bin= to his owne similitude a likenes: but also, wher= as we were condempned to hell, and death eternall, hath geuen his owne natural fonne, berng God eternall, immoztall, and equall buto hom= felf, in power and glozy, to be incarnated, and to take our moztall nature bpon hpm, with the in= firmities of the fame . Ind in the fame nature to fuffer most Chamefull and paniful death, foz our offences to thintent to inflific bs, a to refloze bs to lyfe euerlaftyng, fo makyng be alfo his dere beloued children, brethren buto his onely fonne, our fautoz Chrift, and inheritours foz euer with him, of his eternall kyngdoine of heaven.

THESE greate and mercefull benefetes of God (if they be wel colidered) do neither minister but o bs, occasion to be idle, and to live without doying any good workes, neither pet stirreth bs, by any meanes to be cuill thinges, but contrary=

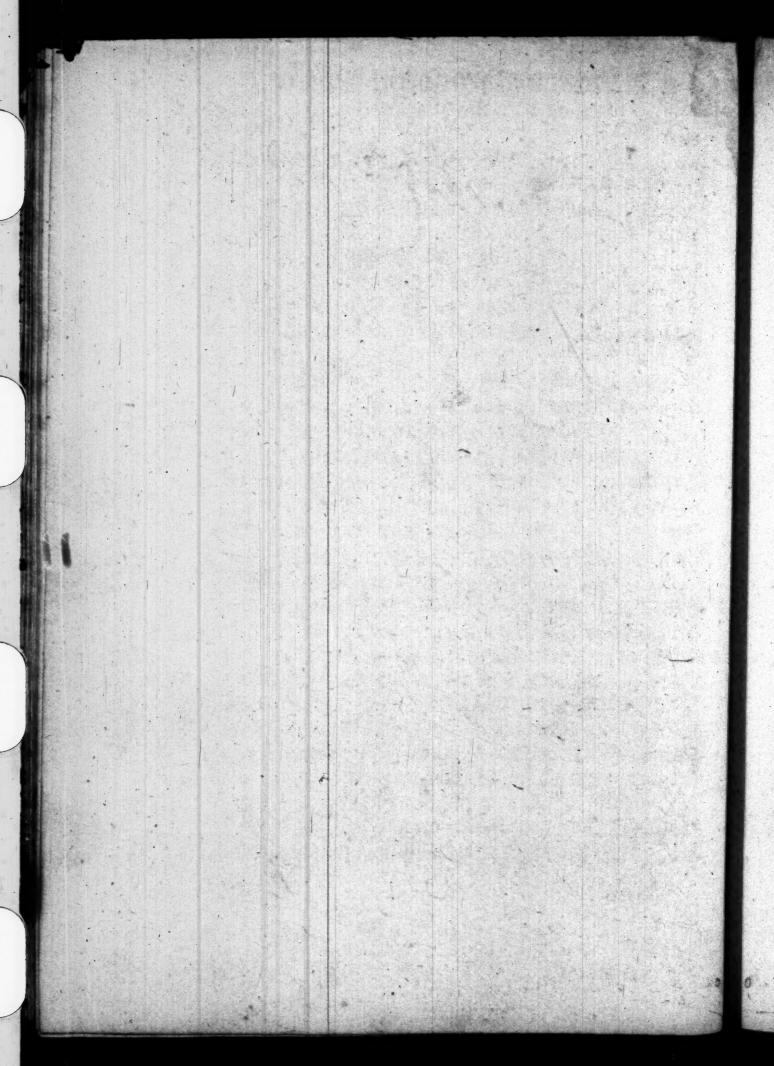
wife

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wife, if we be not desperate persons, a our hartes harder then stones, they move be to render oute felfes buto God wholp, with all our wil, hartes, might and power, to ferue him in all good bedes, oberna his comandementes during our lifes:to feke in al thinges, his glozy a honoz, not our fen= fuall pleasures, and bayinglozie, euermoze breadyng, willyngly to offend luche a merciful God, and louping redemer, in word, thought, or deede. And the faid benefites of God, depely confidered Do moue bs, for his fake alfo, to be euer ready to geue our felfes to our neighbors, and as muche as lieth in bs, to ftudie with all our indevour to do good to every man. Thefe be the frutes of the true faith to do good (as much as lieth in bg) to every man. Ind above al thinges, and in all thinges, to aduauce the glozy of god, of whom only we have our fanctifica= cion, Justificacion, Saluacion, and redempcion. To whom, be e= uer glozy, prayle, and honour, world with out end. 3= men.

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CA Morte declaracion of the true, lyuely, and chafftian farthe.



DE fyzite entrie bnto God, farts. good Chaiften people, is tho= rough farth, wherby (as it is declared in the lafte fermon) we be iustified befoze gob. And lefte any man fhulde be decepted for lacke of ryghte bnderstanding berof,it is Di-

ligentlye to be noted, & farth is taken in the scripture, two maner of wayes. There is one fayth whiche in scripture is called I beat faith a bead faythe, whiche byrngeth furthe no good workes, but is pole, barapne, & bufruitful: 3nd this farthe by the holy Apostle fainct James, is compared to the faythe of deuils, whiche beleue god to be true and full, and tremble for feare, pet they do nothing well, but all eugli. And luche a maner of farthe haue the wycked and noughtre Chaiften people, whiche confesse God as saincte Daule layeth, in they, mouthe, but denye hym in their deedes, being abhominable, and withoute the ryght fayth, and in al good workes reprouable. And this farth is a perswalion and belefe in mannes harte, wherby he knoweth that there is a god, affenteth bnto al truth of gods moft holy word, conterned in holy scripture. So that it co= lifteth only in beleuping of the worde of god, that it is true. And this is not properly called farth: but as he that readeth Celars commentaries be leurna

Of fayeli.

leurng the fame to be true, bath therby a know= lece of Cealars lyfe and noble actes, because be beleueth the history of Celar:pet it is not proper= lp fand that he beleueth in Cefar, of whom he loketh for no help nor benefit: Euenfo, be that bele neth that all that is spoken of god in the Byble, is true and pet liueth fo bigodly that he cannot toke to entop the promiles and benefites of god. although it may be layd that luche a man hath a farth a belefe to the wordes of God, pet it is not properly fand & he beleueth in god, or hath fuche a farth and truft in god, whereby he may furelye loke for grace, mercy, and eternal lyfe at goddes hande:but rather for indignacion & punishment according to the merites of his wycked life. for as it is written in a boke entitled to be of Didi= mus Mierandzinus. foz asmuche as farth with out workes is bead, it is not now farth, as a ded man is not a man. This dead farth therefore is not that fure and fubstancial faith, which faueth finners.

A ipnelye fayth.

An other faythe there is in scripture, whiche is not (as the fozelayd fayth) pole, bufruitfull, and dead, but worketh by charitie, as saint Paule declareth. Galat. b. Whiche as the other bayne fayth is called a dead faith, so may this be called a quycke or lyuely fayth: And this is not onely the common belefe of the articles of our faythe, but it is also a sure trust and confidence of p mer cy of god, through our lord Jesus Christe, and a stedfast hope of all good thronges to be recepted at gods

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at gods hand: and & although we through infirmitte oz temptacion of our ghoftly enemy, bo fal from hym by linne, pet pf we returne agayne bn= to hym by true repentaunce, he wyll fozgeue and forget our offences for his fonnes fake, our fauiour Jet' Chaifte, and make be inheritours with hpm of his euerlasting kongdome, a bntyll that kingdome come, in the meane tyme he wil be out protector and befender in al perpls and baugers whatfoeuer both chaunce: and though fumtyme he doe fende bs neuer fo tharpe aduerlitie, yet to hope that euermoze he wyl be a louing father bn to bs, correcting bs for ourefinne, but not with= drawe his mercy finally from bg, pf we trufte in hym, and commit our felfes wholy to hym, hang onely bpon hym, and cal bpon hym, redy to obey and ferue hym. This is the true lyuelye and bn= farned Chaiftian farth, and is not in the mouthe and outward profession onlye, but it lyueth and Argreth inwardly in the hatte. And this fayth is not without hope and truft in god, noz withoute the loue of god, a of our neyghbours, noz with: out the feare of God, noz withoute the Delire to heare gods worde and to followe the same, in ers chewping euil, a boing gladly al good workes.

THIS fapth as fainct Paule Describeth it, is the sure grounde and foundation of the benefits whiche we ought to loke foz, and trust to receive of god, a certificat and sure expectacion of them although they pet selibly apere not but bs: and after he sapth: He that commeth to god, must be

A.ii.

leue

Lette bothe that be is and that be is a metciful te warder of wel doers. And nothing commendeth good men bnto God, fo muche as thes affured The thiges farth and trust in hom. Of this farth thre thin= are to be nos ted of taptly. ges are specially to be noted. first that this faith both not lie dead in the harte, but is lyuely and fruitfull, in bringping furth good woorkes. Se= cond, that without it can no good workes be do= en, that thall be acceptable and pleafant to God. Thyede what maner of good woozkes they be, that this farthe both birng furthe.

-Fartheis workes.

FOR the first. As the lyabt cannot be hid. but full of good wyl flew furthe it felfe at one place oz other, fo a true farth can not be kept fecret, but whan occafion is offred, it well breake out and thew it felfe by good woorkes. And as the lyupng bodye of a man euer erercifeth fuche thynges as belongeth to a natural and liupng bodye, for nozylhment & preferuacion of the fame, as it hath nede, oportu nitie and occasion: even so the soule that bath a lively fayth in it. wil be down alwaye fum good woozke, whiche hal declare that it is lyuyng, & wel not be unoccupied. Therfore whan me heare in the scriptures so high comendacions of farth, that it maketh bs to plefe god, to live with god, and to be the chylogen of god, pf than they phan= talie that they be let at libertie fro doing al good weakes, a may lyue as they luft, they tryfle with god, decepue themfelfes. And it is a manifelt token that they be farre from hauping the true and liuely farth and also farre from knowlege what true

true fapth meaneth. for the very fure and lyuely Chaiften farth, is not onely to beleue al thrnges of god whiche are contenned in holye fcripture, but alfo is an earnest truste & confidence in god, that he both regarde bs and bath cure of bs, as the father of the chylde whome he doth loue, and that he wyll be mercyfull buto bs, for his onely fones fake, and that we have our fautour Chaift our perpetual aduocate and prieft, in whose ones ly merites, oblacion, and fufferpng, we do trufte that our offences be continually wallhed a pura ged, whenfoeuer we repentpng trulp, do returne to hom with our whole harte, fedfaftly determi= nyng with oure felues thozough his grace, to 0= bey and ferue byin, in kepyng his commaunde= mentes, a neuer to turne backe agaphe to linne. Suche is the true fapth that the Ccripture doeth fomuche commend, the whiche when it feeth and conspoereth, what god bath doen for bs, is also moned through continuall allistence of the spi= rit of god, to ferue and pleafe him, to kepe his fa= uour, to feare bis displeasure, to continue his o= bedient chyldren. Mewing thankfulnes agayne by obleruing his comaundmentes, and that free ip, for true loue chiefly, and not for dread of pus nylhment of loue of temporall rewarde, tonli= Deryng howe clearly without our deferuinges, we have recepued his mercie and pardon frelp. This true farth wil thewe furth it felf, and can

This true farth wil thewe furth it felf, and can not long be role. For as it is written: The fuste man doth lyue by his farth. He neyther seapeth A.iii. nor is

Biere, rbil.

no; is yole, when he thould wake and be wel oca cupped. And god by his prophet Bieremi fapeth that he is a happy and bleffed man, whiche hath farth and confidence in god. for he is like a tree fet by the water fyde, that fpzcadeth his rotes as brode towarde the mopflute, & feareth not heate whan it cometh, his leafe wpl be grene, and wyll not ceale to barng furth his fruit: Euen lo farth= ful men (puttying away al fear of aduerlitie) wil thewe furth the frute of thep; good woozkes, as occasion is offered to do them.

Ecc.rprit.

Lib. De fibe :

ermo be lege et tibe.

Debie.Bf.

The wyleman fayth. He that beleueth in god wil hearken buto his commaundementes. for it we do not theme our felues farthful in our converfacion, the farth whiche we pretende to haue, is but a farned farth : because the true chatte faith is manifeltly thewed by good living, and not by wordes onelp, as S. Augustine fapeth. Good itoperibo.ca.il uing cannot be leparated from true fayth, which worketh by loue. Ind faint Chrifoftome fareth. fapth of it felfe is ful of good workes, as fone as a man both beleue, he halbe garny hed with them. How plentiful this farth is of good wozkes, and howe it maketh the woozke of one man moze acceptable to god than of another, Saint Paule teacheth at large in the.ri.chapiter to the Debrucs, laping: that faith made the oblacion of Abel better than thoblacton of Cain. This made Poe to buploe the Acke, this made Abraham to forfake his countrey and all his frendes, and to go buto a far countrep, there to dwell amonges ftraun=

fraungers. So did also Jaac and Jacob, De= pendying onely of the helpe a truft that they had in God: And when they came to the countrepe, whiche god promifed them, they woulde buploe no cities, tounes no; houles, but lyued lyke ftra= gers in têtes, that might euery bap be temoued: their truft was fo muche in god, that they let but lytle by any worldly thyng, for that god had pre= pared for the better owelling places in heauen, of his owne foundacion & buplding. This faith made Abzaham ready at gods comaundement, to offre his owne fone and hepze Haac, whom he loued so wel, and by whome he was promifed to haue innumerable iffue, among the whiche, one hulde be bozne, in whome all nacions shulde be bleffed : trufting fo muche in God, that though he were flapne, pet that god was able by his om= nipotent power ,to taple hym from Death, & per= fourme his promile. He miltrufted not the promile of God, althoughe bnto his reason euerpe thing femed cotrarp: De beleued berely that god would not foglake him in derth and famine that was in the countrep. Ind in all other daungers that he was broughte buto: he trufted euer that god would be his god. a his protector, whatfocs uer he lawe to the cotrary. This fapth wrought fo in the hart of Moles, that he refused to be taken for kyng ibharao his daughters fonne, and to haue great inheritauce in Egipt, thinkpng it better with the people of god to haue affliction, a fozowe, than with naughty merrin linne to live pleafantly

pleasantly for a time. By farth he cared not for the thretening of kringe Pharao: for his truste was so in God, that he passed not of the felicitie of this worlde, but loked for the rewarde to come in heaven, settring his harte before the inussible god, as if he had sene hym ever present before his epes. By farth the chyldren of Israel passed tho rough the red sea. By farth the walles of Pierischo fel downe without stroke, a many other wosderful miracles have bene wrought. In al good men & heretofore have bene, farth hath brought furth they good workes, and obtained the prosmises of God.

fayth bath stopped the Lyons mouthes, fayth bath quenched the force of free : fayth bath elcaped the swades edges, fayth bath genen weake men strength, victory in battel, ouerthrowen the armies of insidels, rayled the dead to lyfe: fayth bath made good men to take adversitie in good parte, some have ben mocked a whipped, bounde and cast in prison: some have lost at their goodes and lyned in great powertie: some have wadred in mountagnes, by less and wildrenes: som have ben racked, some slapne, some stoned, some same some tent in pieces, some headed, some brent would not be despueced, because they loked to tyse agapne to a better state.

All these fathers, Martyzs, a other holy men, whome S. Paule spake of, had their fayth surely fyred in god, whan al the world was agaynst
them. They did not only knowe god to be lozde,

maker

maker, and gouernour of all men in the worlde, but allo they had a special confidence and truste that he was a woulde be their god, their confozter apder helper, maynteyner & defender. This is the chaiften fapth, whiche thele holy men had, and we also ought to have : and although they were not named chaiften me, pet was it a chaiftian faith that they bad, for they loked for al benefites of god the father, thozough the merites of his lone Jelu Chrift, as we nowe do. This diffes rence is betwene them and bs, for they looked when Chaift Moulde come, and we be in the tyme whan he is come. Therfoze faith S. Auften. The tyme is altered, but not the fayth. for we have In Joh. bothe one fayth in one Chaifte. The same holye goft also that we have, had they: faith & . Paul. ". Cor. itt. for as the holp gofte both teache bs to trufte in god, and to cal bpon hym as our father: lo bid he teache them to say (as it is written.) Thou Lord Eta Iriit. art our father and redemer, & thy name is without beginnyng and euerlafting. God gaue them then grace to be his children, as he both bs now. But nowe by the coming of our fautour Chaift, we have recepued moze abundantly the spirit of god in our hartes, whereby we maye concepue a greater faythe, and a furer trufte, than many of them had. But in effect they and we be al one: we have the same farth that they had in god, a they the same that we haue. Ind S. Baule so muche extolleth they; fayth, because we hould no lelle, but rather moze, geue oure lelues whollpe buto Chailt, 25.L

Chaift, bothe in profession and lining, now whan Chaift is come, than the olde fathers byb before his cummyng. And by all the declaracion of S. Daul,it is eurdent that the true, lyuely a chaiften farth is no bead, barne, oz bufcuitful thing, but a thing of perfite bertue, of woderful operation and ftrengthe, bringpng furth al good mocions and good workes.

All holy scripture agreably beareth wythes. that a true lyuely fayth in Chailte, doeth bayna furth good workes, and therfore euery ma muft examine hom felf diligently, to know whether be haue the same true lyuely fapthe in his hart bn= farneolye or not, whiche he Mall knowe by the

fruites therof.

Many that professed the fayth of Christ, were in this errour, that they thought they knew god and beleued in him, whan in their life thep beclas red the contrary: whiche erroz faint John in his fyzit epistle confutyng, wasteth in this wyfe.

6.30hn.it. Dereby we are certified that we know god, pf we obserue his comaundementes: he that saveth, he knoweth god, and obserueth not his comaundes mentes, is a lyer: the truth is not in hym. And aganne he lapeth. Wholoeuer linneth, doeth not fee god noz knowe hym. Let noman Decepue you welbeloued chplozen. And mozeouer he lapeth.

i. John fif.

Dereby we know that we be of the truthe, and fo we Chall perlwade our hartes befoze hom: foz pt our owne hartes reprone bs, god is aboue onte bartes, and knoweth al thinges. Welbeloued, if

4. John. tti.

out

our heartes reproue by not, then have we confidence in god, and shall have of hym whatsoever we alke, because we kepe his comaundementes, a do those thynges that please him. And pet fur; ther he fayth. Euery man that beleueth that Te= 1.30hn.w. fus is Chattais boane of god: And we know that who foeuer is borne of god, both not finne: but p generacion of god, purgeth hpm, and the deupli Doth not touche hym. And finally be concludeth, and thewing the cause why he wrote this epistle, fageth. for this caufe haue I thus written bnto 1.30hn.b. pou, that you may knowe that you have everla-Aprig lyfe, whiche do beleue in the fonne of god. And in his thyede epiftle, he confirmeth p whole matter of farth and workes, in few wordes, far= ing. De that both wel is of god, and he that both ill. 30 bn. 4 eutl knoweth not god. And as faint John fayth. p the louely knowlege a fanth of god, barngeth. furth good workes: to fayth he lykewife of hope and charitie, that they cannot frande with envil liuing. De hope, he waiteth thus. we know that 4,304n,til. whan god fhall appere, we shalbe like buto him. for we that fee hom even as he is. Ind whofoener hath this hope in hym, both purific hym felf, like as God is pute. And of charitie he layeth thele mojoes. He that both keepe gods worde or coin= 1. John it. maundement, in hom is trulp the perfect loue of god. And agayne, he layeth. This is the loue of i. John. b. god, that we mulbe kepe his comaundementes. and S. John wrote not this as a subtile proposicion deutled of his own fantalie, but as a most 2B.tt. certayne

certaine and necessary truth, taught buto him by Christ hom selfe the eternall and infallible beris

tie, who in many places doth most cletely affirm that fayth, hope and charitie cannot consist with out good and godly workes. Of fayth, he sayth, he sayth, he that beleveth in the sonne, hath everlasting lyfe, but he that beleveth not in the sone, shal not se that lyfe, but the wrath of god remayneth bpo

hpmi. And the same he configureth with a double 3hon, w. oth, saying: forsoth and forsoth I say but o you, he that beleveth in me, bath everlasting lyfe.

Powe, fozafmuche as he that beleueth in Chaift, bath everlafting lyte, it must nedes consequent= ly folowe that he that bath this fayth, mult baue also good workes a be studious to observe gods commandementes obedientlye. for to them that haue eupl workes, and leade they? lyfe in disobebience, and transgreffion of gods commaunde= mentes without repentaunce, pertagneth not es uerlafting lyfe, but euerlaftyng beath, as Chiff hom felfe faveth. They that do well thall go into lyfe eternal, but they that Do euil hal go into the eternal frie. Agayne be lapth. Jam the firft letter and the laft, the beginnpng and the endpng. To hom that is a thirft, I wil gene of the well of the water of lyfe frely: he that hath the bictozie that have at thinges, and I wpl be his god, and he Chalbe inp Conne. But they that be fearful, mi-Grufting god, and lackig faith :they that be curfed people and murberers, and fornicators, and forferers, and poolaters, and all lyers that have theyz poze

Mat.trb.

3po. gri,

thepz pozcion in the lake that burneth with fyze and bapinftone, whiche is the fecond deathe. and geth forthe as Chailt budoubtedly affirmeth that true faith good woos bringeth furth good workes: lo both he lap lyke wple of charitie. Wholoeuer hath my comaun : John. riil. Demêtes and kepeth them, that is he, that loueth me. And after he lapeth: De that loueth me, will kepe my word, and he that loueth me not, kepeth not my wordes. And as ploue of god is tryed by good workes, fo is p feare of god allo, as p wife man layeth: The dzead of god putteth away lin. Ecte.f. And allo be layeth. De that feareth god, wyll Doe eccle, to, good workes. A man may foone deceiue hymfelf Athinke in his owne phantalie, that he by fayth knoweth god, loueth him, feareth hym, and belo= geth to hom, whan in bery dede he both nothing leffe. for the tryal of al thefe thynges is a berye godly and chaiftian lyfe. De that feleth his harte fet to feke gods honoz, and fludieth to knowe the wpl and comaundementes of god, a to conforme himselfe therbuto, and leadeth not his lyfe after the delper of his owne flesh, to serve the deupl by linne but letteth his mide to lerue god, foz gods owne lake, a foz his lake allo to loue all his neps bours, whether they be frendes of aduerlaries, boing good to enery man, as opoztunity ferueth, and wyllingipe hurting no man: Suche a man map wel retopce in god, percepuing by the trade of his lyfe, that he bufaynedlye bath the ryghte knowlege of god, a lively faith, a coftant hope, a true and bufayned loue and feare of god. But 25.iii. he that

he that caffeth awaye the poke of gods comaun-Dementes from his necke, and geueth hymfelf to

liue without true repentaunce, after his own fefual mynde a plealure, not regardyng to knowe gods worde, and muche leffe to lyue accordynge therbnto: fuche a man clerely decepueth bimfelf, and feeth not his own hart, if he thinketh that he epther knoweth god loueth hym, feareth bym, 02 trufteth in bym. Some peraduenture phantafpe in them felues, that they belog to god, although thep lyue in finne, & fo they come to the churche. and Mewethem felues as goddes dere children. But S. John layth playnly. If we lave that we haue any company with god, a walke in barke= nes, we do lpe. Dther do bainly thinke that thep know a lone god, although thep paffe not of bis comaundementes. But S. John layth clearly. De that farth, I knowe god, & kepeth not his coa maudemetes, be is a lier. Some fallly perluade them felues that they love God, whan they hate their neighbours. But & . John layth manifelts 1. John. titt. ly. Pf any man fay, I loue god, & pet hateth hys brother, he is a lyer. De that fageth, that he is in the lyaht. Thateth his brother, he is fill in Darks nes. De that loueth his brother, dwelleth in the light: but he that hateth his brother, is in darkenes, and walketh in Darkenes, and knoweth not whether he goeth, foz Darknes hath blynded his eyes. And mozeouer he fayth : Dereby we many

feltly know the chylozen of god from the chyloze of the deuil. De that doth not reghteoully is not

the chilo

1.30hn.f.

i. Ichn. fi.

f. Tohn. il.

i, John itt.

the chylde of god, noz be that hateth his brother. Decepue not your selues therefore, thynkyng that you have farth in god,oz that rou loue god oz do truft in him, oz do feare him, when you live in linne: foz then your bugodly and linful life de clareth the contrary, what soener pe say or thike. It pertaineth to a chailten man to haue this true chaiftian farth, and to tree bim felfe, whether he bath it oz no, and to knowe what belongeth to it, a howest doth worke in hym. It is not the world that we can truft to: The world al that is ther= in, is but banitie. It is god that mult be our de= fence and protection.agaynte all temptacion of wickednes and linne errozs, luperflicion, idola= trie, and all eupli. If all the worlde were on our fyde, and god against bs, what coulde the world auaple bs. Therfoze let bs fet our whole fayth, and trust in god, and neither the world, the deutl noz all the power of them, that preuaple agapuft bs. Let be therefoze good chaiften people, trye & examine our fayth what it is, lette bs not flatter out felues, but loke bpon our workes, & fo indge of our faith, what it is. Chaift hymfelfe speaketh of this matter and fayth: The tree is knowen by the fruite. Therfozelet bs do good workes, and therby declare our fayth to be the lyuely chaiften faith. Let be by fuch bertues as ought to fpring out of faith, thew out election to be fure a ftable, as S. Deter teacheth. Endenour pour felues to make your calling and election certayn by good workes. And also be fageth. Minister of declare inpout

ii. peter,t.

in youre faythe bertue, in bertue knowledge, in knowledge temperance, in temperance pacience, agayne in pacience godlynes, in godlynes byothely charitie, loue.

So that we thewe in dede, that we have the berre Ipuely chailtian fayth: and may to both certify our conscience the better, that we be in the right fayth. and also by these meanes confirme other men. It thefe fruites do not folowe, we do but mocke with god, decepue our felues and also other men. Well may we beare the name of Chaiften men, but we Do lacke the true fayth, that both belong therbuto. for true fayth doth euer brig forth good workes. as S. James layth: Shewe me thy fayth by thy beedes. Thy deedes and workes mult be an open tellimonial of thy fayth: Otherwyle thy fayth bes ing without good workes, is but the deuils faith, the fayth of the wycked, a phantalie of fayth, and not a true chiften faythe. And lyke as the deupls a euil people, be nothing the better for they couns terfayte fayth, but it is buto the the more cause of damnacion: lo they that be chaiftened, and haue receyued knowlege of god, and of Chailtes merits, and pet of a fet purpole do lyne foly without good workes thinking the name of a naked fayth to be eyther lufficient for them, or els letting their myns des boon bayne pleatures of this worlde, do lyue in linne without repentauce, not btteryng the fru tes that do belong to fuche an high profession, bpo fuch prelumptuous perlons, and wylful linners, must nedes remayne the great bengeaunce of god, and

Taro II

and eternall punythment in hell, prepared for the

deupl, and wicked lyuers.

Therefore, as you profest the name of Christ, good christen people, let no suche phantalie and you magination of faith at any tyme begile you, but be sure of your fayth, try it by your stuying, loke byon the fruites that cometh of it, marke the enecrease of lone and charitie by it, toward god and your neyghbour, and so shall you perceyue it to be a true lyuely faythe.

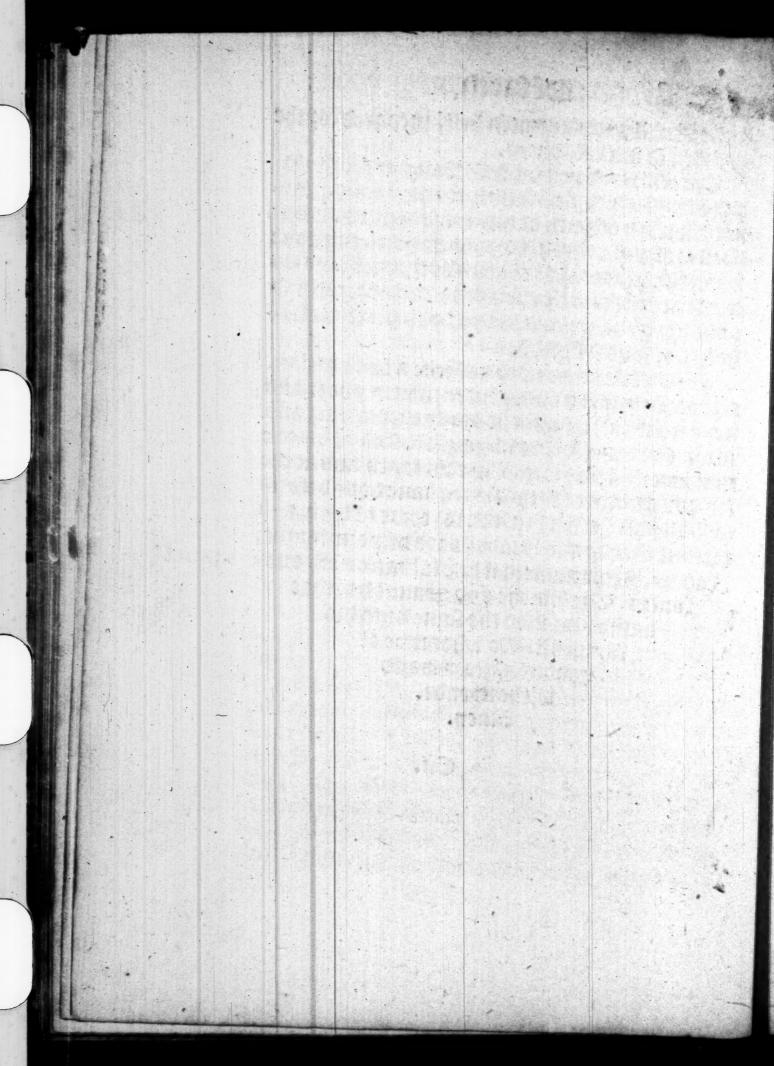
If you fele and percepue suche a faith in you, reloyce in it, and be diligent to maintagne it, and kepe it styl in you, let it be dayly encreasing, and more a more be wel working, a so that ye be sure that you that please god by this fayth, and at the length (as other faythful men have done before) so thall you (when his will is) come to hym, and recepue thende and final reward of your faythe,

(as S.Peter nameth it) the faluacion of your foules. The whiche god graunt bs, that hathe promised the same but o his faythfull. To whome be al

honour & glozy wozld without ende. Amen.

C.f.

i.peter,i.



Can homilie or fermon of good

workes annexed buto farth.



Athelast sermon was declared buto you, what the lively a true faith of a chate ften man is, that it caufeth not a man to be fole, but to be occupyed in bayngynge furth good workes, as oca calion ferueth.

NOVVE by gods grace halbe declared the worke can be fecond thing, that before was noted of faith, that don without without it can no good worke be done, accepta= fapthe, ble a pleasaunt bnto god. foz as a braunche can not beare fruit of it felf (fayth our fauioz Chaift) except it abyde in the bine, fo cannot you, except you abyde in me. Jam the bine, and you be the John.th. braunches, he that abydeth in me, and I in hym, he barngeth furth muche fruite: foz without me you can do nothing. Ind S. Paul proueth that Bebie.et. Enoch had farth, because he pleased Bod. for without faith (faith he)it is not posible to pleafe God. And againe to the Romaines he faveth: Whatfoeuer worke is done without faythe, it is ikoma. riit, finne. farth geueth lyfe to the foule, and ther be almuche dead to god that lacke farth, as they be to the worlde, whose bodies lacke soules. with= out faith al that is done of bs. is but dead before god, although the worke feme neuer fo gape and glozious befoze man. Guen as a picture grauen or papited, is but a deade representacion of the C.it. thing

Of workes.

thong it felfe, and is without lpfe, oz any maner of mouinge, fo be the workes of all bufarthfull perlong befoze god. They do appere to be lively workes, and in deede they be but bead, not auapa lyng to the eternall life . They be but Madomes and thewes, of lively and good thynges; and not good and lively thynges in deede. for true faith both gene life to the worke, and out of fuch faith come good workes, that be bery good workes in beede, and withoute it, no worke is good before Bod. As fapth S. Augustine: We must fette no good workes before farth, nor thinke that before fayth a man maye do any good worke : for fuche workes, although they feeme buto menne, to be praple worthy, pet in debe they be but baine, and not alowed befoze god. Thep be as the courle of an horle, that runneth out of the way, whiche ta-Beth great laboz, but to no purpofe. Let noman therfoze (faith he) recken bpon his good workes befoze his fayth. Whereas fayth was not, good workes were not: The intent (fareth he) maketh the good workes, but faith must guide and ozdze the intent of man. And Chaill lapth: Pf thyne epe be naught, thy whole body is full of batkenes. The eye doth signify the intent (faith. S. Augufine) wher with a man boeth a thing: So that he whiche both not his good workes with a godlye intent, and a true farth that worketh by loue, the whole bodpe belide (that is to lave, all the whole numbre of his workes) is darke, and there is no light in it. for good deedes be not measured bp

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the factes them felfes & fo diffeuered from bices, but by thedes a intentes for which they be done. If a heathen man cloth o naked fede the hongry a do fuch other lyke workes, pet because he doth them not in fayth, for the honor and love of god, they be but dead, bain a fruitles workes to him. Farth is it that both comend the worke to god: for as f. Augustine fayth: Whether thou wpit or no, that worke p cometh not of farth, is naught: where the farth of Christ is not the foundacion, there is no good worke, what buyldping fo euer we make. There is one worke, in the which be al good workes: that is, farthe, whiche worketh by charitie:Pf thou have it, thou half the ground of all good workes . for the bertues of trengthe, wiledome, temperance and fustice, be al referred bnto this same faith: without this faith we have not them, but onely the names and Chadowes of them, as S. Augustine layth. Al the lyfe of them that lacke the true faith, is linne, and nothing is good, without him that is thauthor of goodnes: where he is not, there is but farned bertue, al= though it be in the best workes. And S. Augus ftine declarynge this verle of the Plalme : The Turtle hath founde a neft, where the mape kepe her rong birdes, fapth:that Jewes, heretikes, & pagans, do good workes: they clothe the naked, fede the poze, a do other workes of mercy, but be= cause they be not done in the true faith, therfore p birdes be loft. But if they remain in faith, then fayth is the nell a lafegarde of their byides, that is to lare, laucgarde of thep; good workes, that the C.III.

Of worker.

De bocatio: ne gentfum,

the rewarde of them be not betterly loft.

And this matter (whiche S. Augustine at large lib. L. Cap.iu. in many bokes disputeth,) S. Ambzole conclu-Deth in fewe wozdes, faging : De that by nature woulde withstand bice, epther by natural wel oz reason, be doeth in bayne garnysthe the tyme of this lyfe, a attayneth not the bery true bertues: Hoz withoute the worthppppng of the true god, that whiche femeth to be bertue, is bice. Ind pet most playnly to this pourpose watteth S. John Chrisostome in this wife. you shall fynde many, whiche have not the true farth, and be not of the flocke of Chailt, and pet (as it appereth) they flo= ryth in good workes of mercy. Pe thall tynde the ful of pitie compassion, and geuen to tultice, and pet for all that, they have no fruite of their wozkes, because the chiefe worke lacketh. for when the Jewes alked of Chailt what they shoulde do to worke good workes, he answered: This is the worke of god, to beleue in hym, whome he fent. So that he called farth the worke of God. And allone as a man bath fagth, anon be thall flogift in good workes, for farth of it felf is ful of good workes, a nothing is good without farth. And for a limilitude, be faith, that they which alpfter and thine in good workes without farth in god, be lyke dead men, whiche haue goodly and pre= cious tumbes, and pet it availeth them nothing. farthe mare not be naked withoute workes, for then it is no true farth: and when it is adiopned to workes, pet it is about the workes. for as me that be bery men in deede, fpalt haue lpfe, a after

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Tu Cermone de fibe, lege. et Spiritu Cancto.

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be nozithed, fo mult our fatth in Chilft go before, and after be nozylfhed with good workes . And life map be without nozifhment, but nozpfhment cannot be without life. I man muft nedes be no= epffed by good workes, but frafte he muft haue farth : De that doeth good deedes, pet withoute farth he hath not life. I can thewe a man that by faith without workes lived and came to beauen, but without faith neuer man had lyfe. The thefe that was haged whan Chaift fuffered, Did beleue onelp, the most mercifull god dpd iustifie hpin. And because noman Chall obiecte, that he lacked tome to do good workes, for els he woulde haue done them, truthe it is, and I well not contende therin: But this I wyl furely affirme, that fayth onely faued bim. If be had liued, and not regarded faith, and the workes therof, he Mould have loft his faluation agapne. But this is the effect that I lage, that fayth by it felfe faued hym, but workes by them felues neuer iuftified any man. Dere pe haue berd the minde of S. Chaifoltome, wherby you may percepue, that neither farth is without workes (having oportunitie therto) nor workes can anaple to eternal lyfe without faith.

NOVVE to procede to the third part (which What were in the former fermon was noted of faith) that is that fprynge to fave, what manner of workes they be, whiche of farthe fpaping out of true fapth, and leade faithful men bnto eternal lyferthis can not be knowen fo well as by our lauto; Chrift him felfe, who was alked of a certain great man the same queltion. What Betth, rts

workes

Math.riz.

workes that I do layed a Prince, to come to euer laftpng life- To whom Jelus answered: If thou wplte come to theternal lpfe, kepe the commaun-Dementes: But the Prince not latilfied berewith. alked fatther. Whiche commaundementes. The Scribes and Pharifeis had made fo manye of theprowne lawes and tradicions, to brynge men to heaven, belyde Goddes commaundementes. that this man was in doubte, whether he Coulde come to heaven by those lawes and tradicions. o; by the lawes of God. And therefore he alked Chailte . whyche commaundementes he mente? Wherebuto Christ made him a plapne aunswer, reherlying the comaundementes of god, laying: Math. pix. Thou Malt not kyll, thou Malt not committe ad= ultry, thou Chalt not Ceale, thou Chalte not beare falle witnes, honour thy father and mother, and The worker love thy neyghbour as thy felfe. By which wozplede to hear des Chaifte declated, that the lawes of God be hes of Goos the verpe wape that do leade to eternall lyfe, and commaunder not the tradicions, and lawes of men. So that this is to be taken for a moste true leston, taught

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fyilte fallying god withal.

by Christes owne mouthe, that the workes of the Man, fro bis mozall commaundementes of god, be the berap from goddes true workes of farth, whiche leade to the bleffed commaunder lyfe to come: But the blyndnes a malice of man, sucr ben redy euen from the beginning, bath euer been redy to to do the like fall fro goddes comaundementes. As Adam the works of his first man, having but one commaundement that own phantas he shuld not eate of the fruit fozbioden, notwiths standing goddes comaundemet, he gaue credite

Of workes.

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onto the woman, seduced by the subtile perswas fion of the ferpent, and fo folowed bis owne wyl, and left Goddes comaundement. Ind euer fince that trine, al his fucceffion hath bene fo blynded through original finne, that they have bene euer cedpe to decline from God and his lawe, and to inuente a newe wage buto faluacion, by workes of thep; owne deutce: So muche.that almost all the world forfaking the true honor of the only e= ternal liuing God, wandzed about in their owne phantalies, wozihipppnge fome the Sunne, the Moone, the Sterres, Come Jupiter, Juno, Dias na, Saturnus, Apollo, Reptunus, Ceres, Bac and pholates chus, and other dead men & women : fome there of the gettles with not latisfied, worthypped dyners kyndes of beaftes, byzdes, fifte, foule, and ferpentes, euerp cegion, toune, and boule, in a maner being Deuis bed, and fettying by images of fuche thinges as thep liked, worlhippping the lame. Suche was the tubenes of the people, after they fell to they? owne phantalies, & left the eternal liupng God, and his commandementes, that they Denifed innumerable Images, and Goddes. In which er= cour and blyndnes they byd remayne, butil fuch tome as almightie god, pitipng the blyndenelle of man, fente his true Prophete Poles into the worlde, to reprehende this extreme madnes, and to teache the people to know theonly liuing god and his true honoz and worthpp. Butthe cozcupte inclinacion of man, was fo muche geuen to folowe his owne phantalies, a as you woulde D.L. lave

Of workes,

Tape to fauour his owne byzde, that he broughte bp hpinfelf, that al the admonicions, exhortatis ons, benefites and threatenpages of god, coulde not kepe hym from luche bis inuencions.

of the getfles

The beuffes for notwithstandyng all the benefittes of God. and pholater thewed buto the people of Ifrael, yet when 900= fes went bp into the mountagne, to speake with almightye God: he had targed there but a fewe Dayes, when the people beganne to invent news goddes. And as it came into thep; heddes, thep made a calfe of gold, and kneled doune and thoy-Chypped it. And after that, they folowed the Abox abites, and worthipped Beelphego; the Moabices God. Reade the boke of Judges, the bokes of the kynges and the Prophetes, and there pou thal finde howe inconfrant the people were, how full of invencions, and moze redy to runne after thep; owne phantalies, than gods moft holy comaundementes. Therefhall pou reade of Baal, Moloch, Chamos, Mechom, Baalpeoz, Afta= roth, Beel the Dagon, Dziapus, the bralen Setpent, the rit. lignes and many other, buto whole images the people with greate beuocion, innented pylgrinages, precioully deckyng & cenfpng thein, kneling boune and offering to them, thyn= kyng that an high merite befoze God, and to be esterned aboue the preceptes and comaundementes of God. And where at that tyme, God com= maunded no factifice to be made, but in Dietulalem onely, they did cleane contrary, making aul= ters and factifices everywhere, in hilles, in wod. des, and

Of workes,

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Des, & in houles, not regardyng gods comaun's Dementes, but eltempng their owne phatalics & Democion to be better then them. Ind the errour hereof was fo fpred abrode, that not only the bus learned people, but also the prieftes and techers of the people, partipe by glozy and auarice were corrupted, a partly by ignozauce blyndely feduced with the same abhominacions . So muche that kyng Achab, hauting but only Belias a true teacher and minister of god : there were. biti. C. a.k.prieftes that perfuaded bym to bono: Baal, and to do factifyce in the wooddes or groues. And to continued that hogrible errour, butpl the thie noble kynges, as Jolaphat, Gzechias, and Tolias, Gods elect minifters Deftroped the fame clerely, and reduced the people from fuche they? fayned invencions, buto the bery commaunde= mentes of God: for the whiche thong, their immostall rewarde and glospe dothe and fhall res mapne with god for ener.

And beipde the forelapde inuencions, the in- Beligions . clinacion of man to haue his owne holy Deuoci= the Jewes. ons, beupled newe lectes and relpgions, called Sharifeis, Saduces, and Scribes, with many boly a godly tradicions and ordinaunces (as it femed, by the outwarde apparaunce and goodly gliftering of the workes but in bery bebe al tenoping to Joolatry, Superflicion and hipocrifie, thep; hartes within beyng full of malice, papde, couetoulnes, and all iniquitie : Agapult whiche Sectes, and thep; pretented holynelle, Chiffe D.II. ceping

Of worker.

med as gods lames.

Dolpnes of eccation that DCD.

Matth. rb.

Dolp travicis tradicions which men efteme fo high, be abhomis ens were che nacion befoze god. foz commonly, of fuche tradicions foloweth the transgression of goddes commaundementes, and a more devocion in the obs mines begice feruing of fuch thinges, and a greater confciece to commonly in breakpuge of them, then of the commaundes sod is offen mentes of God. As the Scribes and Pharifeis lo luperiticioully & leupuloully kepte the sabs both, that they were offeded with Christ, because be bealed licke men, a with his apollles, because they being fore hongrye, gathered the eares of come to eate, bppon that daye, and because hys disciples wallhed not their hades so oftenas the tradicions required the Scribes and pharileis quareled with Chill, laying: 300 hp do the difcis ples breake the tradicions of the leniours - But Christe obiected agaynste them, that they for to oblerue their owne tradicions, did teache men to breake the very commaundementes of god. for they taught the people luche a beuocio, that thep offered they gooddes into the treasure house of the temple, buder the pretece of goddes honour, leauing they; fathers a mothers (to whome they were chiefly bounde) buholpe: And lo they brake the comaundementes of god to kepe their owne tradicions. They estemed more an othe, made by the golde oz oblation in the temple, than an othe made in the name of god bun felfe, og of the tems ple. They wer moze Audious to pay their tythes of finall thonges, then to do the greater thinges commaunded of God, as workes of mercy, or to De tuftice.

Of workes.

Do iudice, or to Deale foncetely, borrabtive, and farthfully with God and man (thefe faith Chaift ought to be bone & thother not omitted.) And to spatth. xxile. be Chorte, they were of to blynde iudgement, that thep flumbled at a ftrame, a leped ouer a blocke. They wold, as it wer nicely take a fly out of their cup, and bypnke doune a whole camel. Ind therfore Christ called them blynde guides, warning his disciples from tyme to tyme, to eschewe their Doctrine. for although they femed to the worlde to be mofte perfite men, bothe in liupng and teaching, yet was they? life but hipocrifie, and their Doctrine but fower leuen, mirt with luperflicton, toolatry, and prepofterous ungement : fettyng by the tradicions and ordynaunces of man, in the ftede of goddes commaundementes. Thus have you heard, howe muche the world from the begynning butyll Chaiftes tyme, was euer redy to fall from the commaundementes of god, and to leke other meanes to honoz and lerue him, af= ter a Denocton imagened of their owne heades: and how they extolled they owne tradicions, as high oz aboue gobs commaundementes, whiche bath happened allo in our tymes (the moze it is to be lamented) no lelle thenit opd emonge the Jewes, and that by the corrupcion, or at the leaft by the negligence of them that chtefely ought to haue preferred Gods commaundementes, and to have prefetued the fincere and heavenlye doc= trine left by Chaift. What ma hauting any tudge ment of learning, toyned with a true seale buto BOD.

Of workes:

Bod. both not fee and lament to have entered in to Chailtes religion, luche falle doctrine, luper= Aicion, idolatry, bipoctilie, and other enormities and abufes, to as by lytle and lytle thozough the lower leuen therof, the [wete bread of gods bol= ly worde bath bene muche hindred and laved a= parte. Reuer had the Jewes in their moft blind= nes, so mange pplgrimages buto Images, noz bled to muche kneelyng, killing, and centrng of them, as bath ben bled in our tyme. Sectes and fained religions wer nether the forty part fo maupe emong the Jewes, noz moze superficiouspe and brigodly abused, the of late dayes they have bene emong bs: whiche lectes and religions, had tistons emos to manye hypocriticall workes in thepre fate of religion (as they arrogatly named it) that their lampes (as thep layde) ranne alwayes ouer, able to fatilitye, not onely for they, owne finnes, but allo foz al other thep; benefactors, brothers, and lifters of their religio, as most bugodly acraftes lye they had perswaded the multitude of ignorant people : kepping in diuers places as it were martes or markettes of metites, bepna full of their boly reliques, images, thines a workes of Supererogacion, reby to be folde. Ind al thinges whiche they had, were called holye, holy coules, holp gradles holp pardoned beades, help fhoes. holp rules, a al full of holpnes. And what thing can be moze folith, moze superficious, oz bngod= ly then that men. wome & children foulde weare a friers coat to beliuer the fro agues oz peltilece

chaiften men.

or when they bye, or when they be burted, caufe it to be call bpon them, in hope therby to be faued. Which fuperfticto although (thakes be to god) it hath ben litle bled in this realme, pet in diuers other realmes it bath ben and pet is bled, bothe emong many, bothe learned and bulearned. But to palle ouer the immunerable superficiousnes, that hath bene in fraunge apparell, in filence, in Doguttozy, in clopfter, in chapter, in choice of me= ates, and in dapnkes, and fuche lpke thinges : let bs confpder, what enormities and abufes haue bene, in the thre chyefe principal poynctes, which they called the thre effencialles of religion, that is to fap, obedience, chastitie, a wplful ponertie.

fpat, bnder paetence of obedience to thepa fa= the three towes ther in religion (whiche obedience they made the of religion. (elues) they wer exempted by their rules and ca= nons, from the obedience of their natural father and mother, a from the obedience of Emperoure and kyng, all tempozall power, whome of bery butp by gods lawes, they were bounde to obepe. And to the profession of thepr obedience not due. was a renunciation of their due obedience. And how their profestion of chastitie was observed, it is more honeftie to paffe ouer in filence, a let the worlde tudge of that whiche is wel knowen, then to buchaft wordes by expressing of their buchaft iple, to offende chaft a godlye cares. Ind as for thepz wplful pouertie.it was fuche, that when in postestions. Jewels, plate and tyches, they were equal og aboue marchantes, gentilmen, Batons C.L. earles

earles and dukes, pet by this fubtill fophillicali

terme, proprid in comuni, thep beluded the worlde. perlwading, g notwithstandyng al they; possel= fions and riches, pet they observed their bowe, & were in wylful pouertie. But for al they riches. they myght neyther helpe father noz mother, noz other that wer in dede bery nedy and poze, with; out the licece of their father abbot, paioz oz war-Den. And yet they might take of every man, but they might not geue ought to any man, no not to them, whome the lawes of God, bounde them to belpe. And to thozough their tradicious & rules, the lawes of god coulde bear no rule with them. And therfoze of them might be moft truly faged, that, whiche Chaifte fpake bnto the Pharifeis, Pou breake the commaundementes of God, by pour tradicions, pou honoz god with your lyp= pes, but pour hartes be farre from hom. And the longer prayers they bled by day a by night, buder pretence of luch holynes to get the fauour of wpdowes and other simple folkes, & they myght fpng trentals & feruice, foz their hufbandes and frendes. a admit them into they; luftrages: the moze trulp is berified of the the faping of Chaift Wo be to you Scribes and Pharifeis, hypocris tes, for you devour wydowes houles, bnder co= lour of long prayers, therfore your dampnacion Chall be the greater. Wo be to you Scribes and Dharifeis, hypocrites, for you go about by fea & by land to make mo nouices and newe bzethzen, & when they be admitted of pour fecte, you make them

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Of worker

them the childzen ofhel, worle the pour leifes be. Donoz beto God, who did put light in the harte of his faythful & true minister of molte famoule memozy kyng Dery the eyght, and gaue hym the knowlege of his worde, and an earneft affection to leke his glozy, and to put away all fuch fuperficious and pharifaical fectes, by Antechaift in= uented, and let bp agapuft the true word of god, and glozp of his moste bleffed name, as he gaue the lyke fpirite buto the most noble and famouse princes, Jolaphat, Jolias and Ezechias. God graunt at be the kynges highnes faythfull and true lubiectes, to feebe of the l'mete and lauozpe bread of gods owne worde, and (as Christ com= maunded) to eschew al our Phatisaical and papiftical leuen of manes farned religion: whiche, although it were befoze god molte abhominable and contrary to goddes commaudementes, and Chaiftes pure religion, yet it was extolled, to be a molte godly lyfe, & highelt state of perfection. As though a man myght be moze godige a moze perfite by keping the rules, tradicions, a profef= fions of men, then by keping the holy commaundementes of God. And brefely to palle ouer the bigodly a counterfepte religious, let bs reherle fom other kindes of papifical superficios, and abules, as of beades, of laby platters and rolaries, of .rb. Dos, of S. Barnardes berles, of fapuct Agaths letters, of purgatozy, of Maffes latisfactorp, of stacions and Jubilies, of fayned reliques, of halowed beades, belles, breade, was Œ.ii. tet.

Of worker.

ter, palmes, candelles, fper and fuch other, of fu= perflicious faltinges, of fraternities, of pardos, with fuche like marchandile, whiche were fo eftemed abused to the great prejudice of gods glory and commaundementes, that they were made most high and most boly thrnges, whereby to attaine to the eternal life, oz remiffion of finne. Pea Decrees and allo baine invencions, bufruteful ceremonies, & bigodly lawes, decrees a coulels of Rome, were in luche wile auaunced, o nothing was thought comparable in authozitie, wifebome, lerning and godlpies, buto them. So that o lawes of Rome as they lapde, were to be recepued of all men, as the.titi. Euangeliftes: to the whiche all lawes of princes must geue place. And the lawes of God allo partly were omitted a leffe citemed, that the faid lames, decrees a councels with they? tradicions & ceremonies, myght be moze duely oblet= ued and had in greater reuerece. Thus was the people thozough ignozaunce lo blinded with the goodly thewe and apparaunce of those thinges. that they thought the obseruying of them to be a moze bolynes, a moze perfite feruice & bonozpna of god, and moze pleasping to God, then the kepring of gods commaundementes . Suche bath ben the corrupte inclinacion of man euer, fupers ficioully geuen to make newe honozing of god, of his owne head, and then to have moze affectio and benocion to oblerue that, then to lerche oute gods holy commaundemètes and to kepe them. And furthermoze to take gods comaudementes

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Decretals.

Of workes,

for mens comaundementes, a mênes comaundementes for gas comaundementes, pea and for the higheft, & mofte perfite and holy of all gods comaundementes. And fo was al confused, that scant wel letned men, a but a smal numbre of the, knewe, oz at the left would know, & burft affirme the trueth, to leparate gods commaundementes from the comaundementes of men: Wher bpon did growe muche errour, superficion, poolatry, bayne religion, prepofterous iudgement, great contencion, with al bigodly liuping.

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Wherfore, as you have any scale to the right an erhortacis and pure honozping of God, as pe haue anpe re-ping of gods garde to youre owne foules, and to the lyfe that commaundes is to come, whiche is bothe withoute papne, and without ende, apply your felfes chiefly aboue al thing, to reade and to heare gods worde, marke diligently therein, what his wyl is you hal do. 3 with all your endeuour applye your felfes to fo= lowe the lame. firfte pou muft haue an affured & biefe rebers faith in god, a geue your felfes wholy buto him, fal of goddes loue him in prosperitie and aduerlitie, a dread to mentes. offende byin euermoze . Then foz bys fake, loue al men, frendes a foes, because thep be his crea: cion and pmage, & redemed by Chatte as ye are. Cafte in your myndes howe you mape doe good buto all men buto poure powers, and burte no man. Dbep all pour superiozs and gouernours, ferue pour Mafters fapthefully and biligently, afwel in their ablence as in their prefence, not for bread of punpfhmente onlye, but for confcience E.iii. fake

Of workes.

fake, knowing that you are bounde fo to bo, by gods commaundementes. Difobey not pour fa= thers and mothers, but honoz them, belpe them, and pleafe them to your power. Dppzeffe not kil not, beat not, nepther Caunder noz hate any man, but loue al men, speake wel of all men, belpe and fuccour euery man as you mave, pea euen youre enempes that hate you, that fpeake eupl of you. a that do hurte you. Take no mannes gooddes. noz couet pour neighbours goodes wzongfully. but contente your felfes with that, whiche re get trulpe, and allo bestowe pour owne goodes cha= citably, as nede and cafe requireth. fle all poos latry witchecrafte a periury: Commit no maner of adultry, fornication, nor other buchalines, in will noz in dede with any other manes wyfe, wp= Dowe, maple, oz otherwife. And trauailing cotis mually during your lyfe thus, in the obserupage the commaundementes of God (wherein conli= feth the pure, principal and Direct honoz of god, and whiche God hath ozderned to be the trafte trade and pathwape buto beauen:) you fhal not faple as Chrifte bath prompled, to come to that bleffed and eternall lpfe, where you hall lyue in glorre and tore with god for euer. To whome be laude, bonour and imperp for euer and euer. Amen.

Local de stansers la calle de de cons

Canhomilie of christian love, and Charitie.



fall thinges that be good to be taught bnto Chuften people, there is nothynge moze necessary to be spoke of, and daply called bpon, then eharitie, as wel for that all manner of woothes of righteoufnes be conteined

in it, as also that the decape therof, is the ruyn of the worlde, the banifyment of vertue, & the caufe of al bice. And foglomuche as almost every man maketh and frameth to himfelf charity after his owne appetyte, and howe deteltable fo euer hys lpfe be, bothe bnto god and man, pet he perfwa= beth with hym felfe ftyll that he hathe Charitie: Therfoze pou that heare nowe a true and playne descripcion of Charitie, not of mennes ymagi= nacion, but of the very wordes aexample of our fautour Jelus Chailte. In whiche description e= tterp man, (as it were in a glaffe) mape confpder him felf, and fee plainty without errour, whither he be in the true charitie oz not.

Charitie is to loue god with al our harte, all our What charle lyfe and al our powers & ftrength. with all our hart, that is to fap. gour hartes, mynde & ftudye be let to beleue his worde, to truft in hom, and to loue hym aboue all other thinges y we loue belt, The loue of in heaven of in yearth. With all our lyfe, that is 600. to lay, that our chiefe to ye, and belite be fet bpon

hym

Of charitie,

SBatth B.

Matth. prit.

Math.b.

bym & his honout, a oure whole lyfe geuen bnto the feruice of hym aboue all thynges, with bym to lyue and dye, and to forlake at other thynges, rather than hym. for he that loueth his father or mothet, fonne og Daughter, house og lande, moge then me (fatth Chaift)is not worthpe to haue mewith all our powers.that is to fave, that wo our handes and feete, with our eyes and eares, oure mouthes and tonges, with al other partes and powers, bothe of body and foule, we thuld be geuen to the kepping & fulfillping ofhis commaun-The love of Dementes. This is the fpalt and principall parte the neighbor of charitie, but it is not the whole: for charitie is allo to loue euery man, good and euil, frend and foe: Ind what foeuer caufe be genen to the contrary, pet neuertheles to beare good will a harte buto every manne, to ble oure felues well buto them as wel in wordes and countenance as in all oure outwarde actes and deedes. for fo Chrifte bym felfe taughte, and fo alfo he perfourmed in Dede. Df the loue of God he taught in this wple buto a bocto; of the lawe that alked hom, which was the great and chief commaundement in the lame-Loue thy lozde God (land Chailt) with all thy bart, with all thy lyfe and with al thy mynde. And of the love that we oughte to have emonge our felfes eche to other, he teacheth be thus, pou haue heard it taught in tymes paft: Thou Chalte loue thy frende, and hate thy foe, but I tell you loue pour enempes, speake wel of them that Dif. fame pou and fpeake euil of you, do wel to them

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Of charitie,

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that hate you, pray for them that bere and perfecute you. that you may be the chilozen of your fa ther that is in heaven. for he maketh bis sonne to tple bothe bpon the euil and good, and febeth tapne totult and bniufte. fozpf pou loue them that love you, what reward shall you have - Do not the publicans lykewyle? And pf you speake well only of them, that be your brethren & Deerebeloued frendes, what great matter is that - doo not the heathen the same also ? These be the be= tre wordes of our Saufour Chailt hom felf tous ching the love of our nepbour. And for almuche as the Pharifets (with their mooft peftilent tras Dicions, falle interpretacions & gloles) had cor= rupted, and almoste clerely stopped by this pure well of Goddes lyuely worde, teaching, that this loue & charitie perteyned only to a mas frendes, and that it was sufficient for a man to loue them inhiche do loue hom, and to hate his fooes: theres fore Christ opened this well agapne, purged it, & fcoured it, by gening buto his godly law of cha= ritie, a true & clere interpretacion, which is this: That we ought to love every man, bothe frende and fooe, adding therto, what comoditie we shal haue therby, and what incomoditie by doing the contrary. What thing can we willhe lo good for bs, as the eternall heauely father, to repute and take bs foz his childze: And this Mall we be fure of (faith Chaift,)pf we loue enery man withoute exception. And pf we do other wife (faith he) we be no better then the Pharifeis, Publicanes, and f.1. Deathen,

Math. b.

Of charitie.

Deathen, & Mal haue our reward with them, that is to be excluded from the number of gods electe chylozen, and from his euerlaftyng inheritaunce in heaven. Thus of true charitte, Chaift taught, that euery man is bounde to loue God aboue all thynges, and to loue euery man, frende and foe.

And thus lykewple be dyd ble hym felfe, erhoztyng hys aduerlaries, rebukpnge the faultes of his aduerfaries, and whan he coulde not amende them yet he praved for them. frit he loued God his father aboue all thynges, so muche that he fought not his owne glozy and wil, but the glozy and wpl of his father: I feeke not (fapde he) myne owne well, but the will of hem that lent me. Roz he refuled not to dpe, to fatilifye his fathers well, Batth, expl. laying, pf it may be, let this cup of death go from me, pf not, thy well be bone, and not myne. He loued allo not onely his frendes, but allo his enes mies, whiche in their hartes bare ercedyng great hatred against hym, and in their tongues spake al eupl of hym, and in they; actes and dedes putfuged hym with all their might and power, euen buto deathe. Pet all thys notwithstandynge, he withdrewe not his fauour from them, but ftyl loued them, preched buto the, of loue tebuked thep? falle boctrine, their wicked liuing, and byd good buto them, pacientlye accepting whatfoeuer thep fpake og byd agaynft him. When they gaue hym eupl wozdes, be gaue none euil again, when they opd firphe bim, be bid not fmite again: Ind when he luffred beath, he did not flea thein, noz thretten

them,

Job.b.

them, but paped for them, a referred all thinges to his fathers will. And as a thepe p is led buto Cfate.lift. the Chambles to be Clapne, and as a lambe that is Mome of his flelhe, make no nople nor reliftence: euen fo wet he bnto his death, wout any repugnauce of openping of his mouth, to fay any eupll.

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THVS have I described buto you, what charitie is, aswell by the doctrine, as by theraple of Chiff hpm felt. Wherby allo euery man may without errour know bym felfe, what ftate & con= Dicton be ftandeth in , whether be be in charitie, (and fo the chylde of the father in heauen)o; not. foz, although almolte euerp manne perlwadeth bem felfe to be in charitie, pet lette bem exampne none other man, but his owne harte, his lyfe and convertacion, and he thall not be decepued, but ttuly decerne and judge whether he be in perfyte charitie og not. fog be that foloweth not his owne appetite and will, but geueth bym felfe erneftlye to God, to bo al his wil and commaundementes, he maye be fure, that he loueth God aboue all thonges, and els furelye he loueth hom not what foeuer he pzetende: As Chaift lapo, pf pe loue me, 30h. riit. keepe mp commaundementes . for bethat kno= weth my commaundementes, and kepeth them, be it is (laith Chrift) that loueth me. And agapn he farth : he that loueth me, well kepe my wozde, and my father wyll loue hym, and we wyll bothe come to hom, and owelle with hom. Ind he that loueth me not, wyll not kepe mp woozdes . And lykewyle, be that beareth good harte a mynde, & F.tt. bleth

Of charitie,

bleth wel his tongue, and bedes, buto enery ma. frende and fooe, he maye knowe thereby that he bath charitie. And then he is sure also, that als mightie God, taketh hym for hys beere beloued fonne, as fainct Johan faith : Dereby manifeltip are knowen the children of god, from the childre of the deuill. for whosoever dothe not love bys

brother, belongeth not bnto god.

Zarnft cars nal men, that geue theps &: nemyes.

1. John, tit.

But the peruerle nature of man, cozrupt with well not for finne, and destitute of goddes worde and grace, thinketh it against al reason, that a man Boulde loue his ennemie, and hath manye perswalions whiche induceth hpm to the contrarpe. Agapufte all whiche reasons, we oughte aswell to lette the teaching, as the lyuinge of oure faufour Chaift, who louing bs (when we were his enemies) doth teache us to loue oure enempes. He did pacietly take for be many reproches, fuffered beating, & mofte cruel Deathe: Therfoze we be no membzes of hym, pf we will not folowe hym. Chaift (fageth fainct Deter) fuffred foz bs, leauing an example that we thuld followe hym.

t. 19 ctrl, 11.

FVRTHERMORE we muste consider that to love oure frendes, is no moze but that whiche theues, adulterers, homicides, and all wycked perfones doo: in fomuche, that Jewes, Turkes, Intidelles, and al brute beaftes, doo loue them that be their frendes, of whome they have they? lpuing, og any other benefittes. But to loue enemies,is the propre condicion onelp of them, that be the children of god, the disciples and folowers

of Chrifte. Potwithstanding, mannes frowarde and corrupte nature, wayeth ouer Deepely many tymes the offece & Displeasure Done buto hym by ennemies, and thynketh it a burden intollerable to be bounde to loue them, that hate hom. But the burden fhuld be easy ynough, if (on the other side) euerp man woulde condre, what displeasure he bath doone to his ennemie agayne, and what pleafure he hath recepued of his ennemp. And yt we fyndeno egall recompence, nepther in recey= uing plealures of our ennemie, noz in rendzing Difpleafure bnto hpm agapne : then let bs pon= Die p displeasures, whiche we haue bone against almightpe God, how often, and howe greuoully we have offended hpm. Wherof, pf we wyl haue of God forgeuenes, there is none other meane, but to forgeue thoffences, done bnto bs, whiche be berp fmal in comparison of our offences Done agapuft god.

fended bs, deserueth not to be forgenen of vs, let bs conside agaph that we much lesse deserue to be forgenen of god. And although our enemie deserue not to be forgenen for his owne sake pet we ought to forgene hym for Gods lone, conspecting howe great and many benefites we have received of hym, without our desertes, and that Christe hath deserved of vs, that for his sake we should forgene them their trespasses committed

agapuft bs.

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BVT here maye ryle a necessatic question to be difa

Of charitie,

be distoluted. If charitie require to thike, speake, and do wel but o every man, both good and eupl: How can magistrates execute instice bypon mastefactours, with charitie. How can they cast euplimen in pipson, take awaye they goods, and some tyme their lyues, according to lawes, ye charitie

wyll not fuffer them to to boo ?

HEREVNTO is a playne & a biefe answere, that plages and punpMementes be not eupli of them felues, pf thep be well taken of innocentes: and to an entil man, they are both good and necelfarpe, a mape be executed, according to charitie, and with charitie Moulde be executed. foz Decla= racion wherof, you hall bnderfande, that charitie bath two offices, the one contrary to thother, and pet bothe necessary to be bled boon menne of contrary forte, and disposition. The one office of charitie is, to cherpiche good and innocent men: Pot to oppresse them with falle acculations, but to encozage them with rewardes to do well, and to perfeuer in well dopinge, defending them with the Iwozd fro their aduerlaries. And the office of Bifhops and Daftozs, is to laude good men foz well doping, that they mape perseuer therein, and to rebuke and correcte by the worde of God, the offences and crymes of al cupi disposed persons.

The other office is, to rebuke, correcte and posnythe bice, without acceptation of persones, and this is to be bled against them only, that be cuts men and malefactours. And it is as well the office of charitie, to rebuke, punyshe and correcte them

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Charitic hath two of fices.

Df charitie,

that be eupl, as it is to therpfh and reward them that be good and innocent. Sainct Paule Declareth waytyng to the Romaines, sayinge: that the Roma. rifi. high powers are orderned of god, not to be bred= full to them that do wel, but buto malefactours, to dawe the fwozbe, to take bengeaunce of hym that committeth the linne. Ind fainct Paul byd-Deth Cimothe constantly and behemently, to re= i. Cimo. b. buke fpnne, by the worde of God. So that bothe offices thulde be biligently executed to impugne the kyngdome of the Deupl: the preacher with the worde, and the gouernour with the fworde. Elles they loue neyther God, noz theym whome they gouerne, pf foz lacke of correction, they byla fully luffer god to be offended, and them whome the gouerne to perplhe. for as euery lourngfather correcteth his naturall fonne, when he doeth amiffe,oz elles he loueth hpin not : So all gouernours of Realmes, Countreps, Tounes, & hous les, fuld louingly correcte them which be offen= Ders bnder their gouernaunce: Ind cherich them whiche lyue innocently, of they have any respect, epther buto God and thep? offpce, oz loue buto them, of whome they have gouernaunce. And fuche rebukes and punishmentes of them that offende, muft be done in dewe tyme, leaft by

belap, the offenders fall beadlinges into all maner of mischtef, and not onely be euil them selfes, but also bo burt buto many men.dawyng other by their euil example, to linne and outrage after them. As one thiefe map bothe robbe many men,

and

Of charitie,

and also make many thiefes, and one fedicious person may allure many, and nope a hole towne or contrey. And fuche eupli personnes that be so great offenders of god, athe comon weale, chas ritie requireth to be cut of from the bodye of the comon weale, left they corrupte other good & ho. nest personnes : lyke as a good surgeon cutteth awaye a putrifped, and fested membre, for loue he hathe to the whole bodye, leaft it infecte other membres adiophpng to it. Thus it is declared bnto pou, what treme charitte oz Chaiftian loue is, fo playnipe, that no man nede to be deceyued. Which loue whofoeuer kepeth, not only toward god (whome he is bounde to loue aboue al thin= ges) but alfo toward his neighbour, alwei frend as fooit Chall furely keepe hym from all offence of god, and iuft offence of man. Therefoze beare well awaye thys one shorte lesson, that by trewe chaistian charitie, God ought to be loued aboue all thinges, and all men ought to be loued, good and eupl, frende and foo, a to all fuche we ought (as we may) to doo good : those that be good, of loue,to encozage a cherifh, because they be good, and those that be entil, of love, to precure they? correccion and dewe punishment, that they maye thereby, enther be brought to goodnes, or at the left, that god and the common welth mape be the leffe hurte and offended. And pf we thus directe our lyfe by chailtian lone & charitie, then Chailte Doth promife, and affure bs, that he loueth bs, that we be the chylozen of oure heavenly father, reconciled

De charitie,

reconceled to hys fauoure, berpe membres of Christe, and that after thes shorte teme of thes present and mortaliste, we shall have with hem eternaliste, in his everlasting kingdome of heaven: Therefore to hem, with the father and holy gooste, be all honour and giore, nowe and ever.

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* Agaynst swearing and petiurp.

Langhtye God, to the intente hys motte bolpe name thoulde be bad in hououre, and euermoze be magni= fied of the people, comaundeth that no man houlo take bis name bains lpe in hos mouthe, threatening pu-

nythment buto bym, that bureuerently abuleth it, by swearing, forswearing, and blasphemie. To the entente therefoze, that this commaundes ment mape be the better knowen and kept,it fhal be declared buto you, bothe home it is lawfull for Christian people to Sweare: and also what pe= ryll and daunger it is baynlye to (weare, or to be fortworne.

it is lawfull to [weare.

Bow and in fpaft, when Judges require othes of the people what causes for declaracion of the trueth, of for execucion of Justice, thys maner of swearing is lawful. Also when men make faythful promiles with attelta= cion of the name of God, to obserue couenantes, honefte promifes, fatutes, lawes, and good cuftomes, as Chaiftian painces Do in their conclusia ons of peace, for conferuacion of comon welthes: And private perlos, promile their fidelitie in matrimonie, oz one to an other in honest and trewe frendship: And all men, when they do sweare to kepe commen lawes, oz locall flatutes, and good customes for dewe ordre to be had and continued amongemen: when lubiectes dooe lweare to be true and faythful to they? kyng and foueraigne lozde

Of Mearing.

lozde: Ind when judges, magistrates, and offi= cers (weare, trewipe to execute they offices, and when a man woulde affirme the truth, to the fettyng furthe of goos glozye (for the faluacion of the people) in open preaching of the golpel,or in geupnge of good counfaple, prinatelpe for thep? foules health. Al thefe maner of Iwearynges, foz caufes necestarie & honest, be lawfull. But when men do l'weare of cultome, in realonging, byinge and fellynge, og other daply communication (as many be common & great (wearers) luche kynde of swearing is bugodly, bulawfull, and probis bited by the commaundement of gob. for luche fwearing is nothing elles, but taking of goddes hollpe name in bapne. And here is to be noted, that lawful (wearing is not forbioden, but com= maunded of almightie God. for we haue eramples of Chailt, and godly men in holy fcripture, that byd fweare them felues, and requized othes of other lykewife . And goddes commandement is: thou hall dreade thy Lorde God, and halte Iweare by his name. And almightie God by hys prophet Dauid, layeth: MI men Chall be prayled platite. that I weareth by hyin.

THVS bydour laulour Chailt l'weare dis uerle tymes, laginge : berelp berely . Ind fainct Paule lweareth thus : I call god to wytneffe. And Abzaham (waryng olde) required an othe sen, rette of hys feruaunte, that he shoulde procure a wyfe for hys fonne Ifaac, whiche thoulde come of his owne kyndzed : and the feruaunt bio fweare that he

G.it.

he woulde perfourme his mafters wil. Abzaham allo bernge required, byd (weare buto Abimes lech the kyng of Geraris, that he fould not burt him, not his posteritie. And so lykewyle dyd Abi= Benc. ppl melech (weare bnto Abzaham . And Dauid opd Iweare to be, and contine we a faythful frende to Jonathas, and Jonathas Did Iweare to become

a farthfull frende bnto Dauid.

ALSO, God once commaunded, that pf a thyng were layde to pledge to any man, or lefte with hym to kepe. pf the fame thyng were foine. oz lot, that the keper therof fould be swozne be= fore fudges, that he byd not conuep it awaye, noz bled any Decepte, in caulynge the fame to be conueped awaye, by his confent of knowledge. Ind fainct Daul faith: that in all matters of contro= uerlie betwene two persones, where as one farth pea, and the other nape: fo as no dewe profe can be had of the truthe, the ende of every luche con= trouerlie must be an othe ministred by a judge.

And mozeouer, God by the Brophete Dieremie, Deire.itt. faveth : Thou halte fweare, the lozde liueth, in truthe, in iudgement, in righteoulnes. So that who fo sweareth when he is required of a sudge, lette byin be fure in bys conscience, that his othe haue thefe thre condicions, a he Chall neuer nede

to be afraved of periurp.

Mhat cobicle

FIRSTE be must sweate, that he sweateth othe ought to truly, that is, he muft (fecludyng all fauour and affection to the parties) have the trueth only before his eyes, and for love therof, fay and fpeake

that

that, which he knoweth to be trueth, and no further. The leconde is: he that taketh an othe, must do it with judgement, not rally and bnaduiled. lp, but foberly confidering what an othe is.

The thyzde is: he that Iweareth, mufte Iweare in epghteousnes, that is, for the very zeale and loue whiche he beareth to the Defence of innocencie, to the magntenance of the truthe, and to rightoul= nes of the matter of cause, all profite, disprofite, all loue, and fauour buto the person, for frende= Opp oz kyndzed, lapde aparte. Thus an othe, (pf it hath with it, thefe thre condicions) is a part of goddes glozy, which we are bounde by his com be writed in maundement, to gyue bnto hym. foz he willeth feripture, to that we Mall Iweare onelpe by hys name : Pot the name of that he hath pleasure in oure othes, but lyke as God. be comaunded the Jewes to offre facrifices bus to hym, not for any delught that be had in them, but to kepe the Jewes from committing of 300latrie: fo he commaunding be to sweare by his boly name, boeth not teache be, that he belygh= teth in Iwearynge, but he thereby fozbydocth al menne to grue hys glozy to any creature, in heauen, earthe, oz water. Pytherto pou fee that of thes lawfull, are commaunded of God, bled of Datriarches and Prophets, of Christ hym felfe, and of his Apostle Baule. Therefoze Chaisten people must thynke lawefull othes, bothe God= the and necessarie. for by lawfull promites and cottenauntes confyzmed by othes, Patinces and ties habte by thep; countres are confirmed in common trans lawful othes B.III.

quilitie feruch,

Df Iwearing.

quillitie and peace. By holy promiles, with atte flation of gods name, we be made lpuelpe mens bres of Chrifte, when we profeste his religion, recepuing the Sacramet of baptiline. By lyke ho= ly promife, the Sacrament of matrimonie knytteth man and wyfe, in perpetuall loue, that they Delpie not to be leparated, for any displeasure or

aduerlitie, that thall after happen.

By lawfull othes, whiche kynges, princes, iudges, and magistrates doo Sweare, commune lawes are kepte inuiolate, tultice is indifferent= ly ministed, innocent persones, opphanes, wyd= Dowes, and pooze men, are defended from murtherers, oppzellours, and thefes, that they fuffre no wrong, nor take any harme. By lawful othes, mutuall focietie, amitie, and good ozdze is kepte continually in all communalties, as bozowghes cities, townes, and billages. Ind by lawfull othes, malefactoures are fearched oute, wonge doers are punylihed, and they whiche fustagne wionge, are reftozed to thep; ryghte. Therefoze lawfull (wearing can not be eupli, whiche bin= geth bnto bs, fo many godly, good, and necesta= rie commodities. Wherfoze when Chaift lo earneftly forbad (wearyng, it maye not be fo bnder= standed, as thoughe he dyd fozbyd all manner of othes, but he forbydoeth all bayne (wearping, epnac forbios and forfwearing, bothe by God and his creatus res, as the comen ble of Iwearing, in bping, fellyng, and in our daply communication, to thentent euerye Chaiffen mans worde, Coulde be as well

Bapne Cwea ben.

wel regarded in luche matters, as pf he Moulde confirme his communication with an othe. for euerp Chaiften mannes worde (lapth lainct Die= come) (houlde be fo true, that it (hould be regar= bed as an othe. And Chilostome witnessing the fame, fapth: It is not convenient to [weare: for what nedeth be to Iweare, when it is not lawful for one of bs, to make a lye buto another.

Deraduenture fome wyl fage: Jam compelled to fweare, foz elles menne that Doe commen with me, 02 do bye and fel with me, wil not beleue me. To this answereth faynct Chisostome, that he that thus fayth, fheweth hym felf to be an bn= fuft, and a deceptfull perfonne : foz pf be were a truftie manne, and his dedes taken to agre with his wordes, he Coulde not nede to (weare at all. for he that bleth truthe and playnenelle in hys bargapninge and communication, he Chall have no nede by luche varne lwearing, to biging byin felte in credence with his nepghboures, noz bys nepabbours wel not miltruft his fayinges. And of his credence be so muche loft in dede, that be thenketh no man wel beleue hem: without he

Iweare, than he mave wel thonke, his credence is cleane gone. for truthe it is (as Theophilactus writeth) that no man is leffe trufted, than he that bleth muche to lweare: And almightie God by the wife man layeth: That man which (weareth Gene xxist, muche, shall be full of linne, and the scourge of

god, Mall not departe from his houfe.

B V T here some men will saye, for excuspinge of their

of theps many other in they, Daylye talke, why Moulde I not Iweare, when I Iweare trewelpe To fuche menne it mape be lapde : that though they (weare trewly, yet in (wearing often bnadbifedly foz trifles, without necessitie, and when they shoulde not sweare, they be not withoute faulte, but botake goddes molte holpe name in bayne. Duche moze bugodly and buwple men are they, that abule goddes moft holy name, not onely in bring and fellpng of final thenges bap. ly in all places, but allo eatyng, Dunking, play= ing, commonpng, and teafonpng. As pf none of thele thynges might be done, except in doping of them, the most holy name of god, be commonly bled, and abuled, baynly and bnreuerently,tal= ked of, Chorne by and forfworne, to the breaking of goddes commaundement, and procurement of his indignacion. And alwel they ble the name of God in barne, that by an othe make lawfull promiles of good and honest thynges, and perfourme them not, as they whiche do promife euel and bulawful thinges, ado perfourme the fame.

Lawefull
othes a pros
myfes would
be better es,
garded,

Of suche men that regarde not their godly promises, confirmed by an othe, but wittynglye and wilfully breaketh the, we do reade in holly scripture, two notable punythmentes. first Josue a the people of Israel, made a leage and faythful promise of perpetual amitte and frendship with the Gabaonites: notwithstanding, afterwarde in the dayes of wycked Saul, many of these Gabaonites were murdered, contrarpe to the sayde faythful

farthfull promes made. Wherwith, almightpe God was lo loze displeased, that he fent an bniuerfall famon, boon the whole countrye, whiche continued by the space of thre peares. And God woulde not withdzawe hps punpilhement, bntpl the lapde offence was reuenged, by the deathe of feuen fonnes, og nerte kynlemen of kynge Saul. it Reg. ri. Allo, where as Dedechias, kong of Dierufalem, had promised fidelitie, to the konge of Chaldea: afterward, when Sedechias, cotrary to his othe and allegeaunce, byd rebel agapuft kong Rabus godonolog: this heathen kynge, by goddes petmission, inuading the lande of Jewipe, and besp= geing the citie of Jerulalem, compelled the laide kong Sedechias to flee, and in flepng, toke hom piploner, dewe bys fonnes befoze bys face, and put out bothe hys eyes, and byndyng hym with chepnes, ledde him paploner milerably in to 28a= bylon.

THVS both god thew playnly, howe muche he abhorreth brekers of honest promiles, confirmed amawfules by an othe made in his name. Ind of them, that thes a promi make wicked promifes by an othe, and will per to be kipt. fourme the fame, we have exaple in the fcripture, chiefly of Decode, of p wicked Jewes, a of Jeph= thab . Derode promifed by an othe, buto the da: Matt. zitt, molel, whiche daunled befoze tym, to gene bnto ber, what loeuer the woulde alke; when the was instructed befoze, of her wycked mother, to alke the head of faincte John Baptiste. Herode, as he toke a wicked othe, fo he moze wickedly perfour=

med

Of Mearing.

Beto exitt. Zudist,

med the fame, and cruelly flewe the moofte holy Prophete. Lykewise opd the malicious Jewes make an othe, curlying ethem felues, of they Dio epther cat oz ozpnke, butpl they had flagne faint Daule'. And Tephthah, when God had geuen to him bictozie, of the childzen of Ammon, promiled of a folyth benocion, buto God, to offre for a la= crifice unto hom, that perlon, which of hys owne houle houlde fyalte mete with bom. after bos returne home. By force of whiche fonde and bnad. uiled othe, be did flee his owne, and onely Daughter, which came out of his boule, with myth and tove, to welcome bym bome. Thus the promple. whiche he made molte folyfhly to god, agaynfte Gods eternall well, and the lawe of nature, molt crewelly be perfourmed, fo commpeting agayuft god, double offence. Therfore, wholoeuer maketh any promife, bynding hym felfe therebuto by an othe, let hym forefee, that the thing whiche he promifeth, be good, boneft, and not agapufte the commaundemente of God, and that it be in oure owne power, to perfourme it juftige. And fuche good promites mufte all men keepe, euer= moze affuredip. But pf a man at any tome Chall, epther of ignozaunce, oz of malice, promple and Iweare to do any thyng, which is epther agaynft the lawe of almyahtie god, og not in hys power to perfourme: let bym take it, for an bnlawfull and bnoodly othe.

Igapnft per-

NOVV some thying to speake of persurie, to thentent you should knowe, howe great and green nous

Df Iwearing.

uous an offence agaynfte God thys wilfull perturpe is : I well thewe you, what it is to take an othe, befoze a tuoge, bpona boke. fpzit, when they laying they; handes bpon the Golpell boke Do sweare trewly to enquire, and to make a trew presentment of thinges, wherewith they be charged, and not to let from faying the trueth, and Doyng trewly, foz fauour, loue, bzebe, noz malice of any person, as God mave helpe them, and the boly contentes of that boke. They must confide that in that boke is contained, gods everlafting trueth, his moste holy and eternal worde, where= by we haue fozgeuenes of our linnes, & be made inheritors of heaven, to live for ever, with gods aungels and his fainctes, in tope and gladnes. In the Golpell boke is contapned allo, Goddes terrible threates to obstinate synners, that wyll not amende their lyues, noz beleue the trueth of God, his holy worde, and the euerlaftyng payne prepared in hell, for poolatours, hypocrytes, for falle and bapne (weaters, for pertured men,for falle witnes bearers, for falle conbemners of innocent and gyltles men, and for them, whiche for fauour hideth the crimes of malefactours, that they houlde not be punylihed . So that, who fo ener wilfully foglweareth hym felfe, bpon Chatftes holy enangelie, they betterly forlake goddes mercie, goodnes, and trueth, the merites of our fautour Chaiftes natiuitie, life, paffion, deathe, refutrection, and afcencion. They refufe the fozgeuenes of fynnes, promyfed to all penitent fin-确.tt. nets.

Of wearing,

ners, the topes of heaven, the copanie with auns gels and lainctes fozeuer. All whiche benefites and comfortes, are promiled bnto true Chriftian persones, in the Gospell. And thep, so bepng fo2= fwozne bpon the gofpell : Do betake them felues to the Deuplies feruice, the Mapfter of all ipes. falfhed, becepte, & periuty, prouokong the great indignacion, and curle of God, agapufte them in this lyfe, and the terrible weath and tudgement of oure lauiour Chaifte, at the great dape of the laft iudgement, when be thall iuftly iudge, both the quicke and the bead, according to thepr workes . for wholoeuer forlaketh the truth, for loue oz difpleafure of aup man, oz foz lucre and pzofis to hom felfe, both foglate Chaffte, and with Au-Das betrapeth bpm.

Chough per teure escape here unspico and unpunte theo, it thall not doe so es

AND although luche periured mennes falles hode, be nowe kepte fectete, pet it that be opened at the laft bap, when the fectetes of al mens bartes, shall be manifest to all the worlde. Ind then the trueth thall appeare, and accuse theym, and they owne confcience, with all the bleffed compa nye of heaven, Mall beare witnes truly agaynt them. And Chaift the right wife indge Chall then tuftlpe condempne them, to cuerlafting fhame & deathe. This linne of pertury, almighty God by the prophet Malachie, Doth threaten to pumplhe fore, faiping buto the Jewes. I will come to pour in tudgement, and I wil be a fwifte witnes, and a Marpe Judge bpon forcerers, adulterers, and periured persones. Whiche thing to the prophet sacharie

Malach iii.

gacharfe, b.

Of Cwearing,

prophet lawe a booke flying, which was twentye cubites long, and ten cubites hode, god laying then but o hym. This is the curle, that shall goe forth byon the face of the earth, for fallehoode, faile swearing, and periuty. And this curse shall entre into the house of the falle man, and into the house of the periuted man, and it shall remayne in the middest of the house, and consume him, the tymbre, and stones of his house. Thus you see, howe muche god both hate periuty, a what punyshment god hath prepared for false swearers,

and periured perfones.

THVS you have heard, how, a in what caules; it is lawfull for a Christian man to sweare. Ye have hearde, what properties, and condicions, a lawful othe must have, and also how suche lawes ful othes are both godin, and necessary to be observed. Ye have hearde, that it is not lawefull to sweare vaining that is otherwayes, then in suche causes, and after such sort as is declared. And six nally, ye have heard, howe damnable a thyng it is, eyther to sorsweare our selfe, or to kepe an one lawful and bnadused othe. Whereore, let be ere nestly cal for grace, that all bayne swearing and persurp set a part, we may onely be suche othes,

as be lawful and godly. And that we mape truly, wout al fraude observe thesame: according to goddes will and pleas sure. To whome with the some a holy good, be all honour and glory. Amen.

CA fermon, how daungerous a thing it is, to decline from god.

Enk.z.



foure goynge from God, the Wyleman layeth: that Pride was the fyrst begins nynge: for by it mannes hart was turned from god his maker. for pryde (laith he) is the fountagne of all sinne, he that hath it, shalbe ful of curlynges, and at the

ende, it Mall ouerthrome boin.

And, as by probe and tinne, we go from god, to thall god, and all goodnesse with hym, go from bs. And the prophet Dice both playnely affirme that they, whiche go awaye styll from god, by becious luyng, and pet woulde go aboute to pacific hym otherwise, by sacrifice, and entertain him thereby, they labour in bayne. For notwithstand byng at they sacrifice, yet he goeth styll awaye from them. For so muche (satth the prophet) as they bo not apply their mynde, to returne to god although they go aboute with whole slockes and heardes, to seke the lorde, yet they shal not synde

bym, for he is gone awaye from them.
But as touchynge oure turnping to god, or from god: You hall biderstand, that it mape be done diuctle wayes. Some tymes directlye, by ydolatry, as Israel and Juda than did: Some tymes men go from god, by lacke of faythe, and mistrustynge of god: Whereof Clate speaketh in this

wyle:

Dlee. b.

De declinyng from God.

wife: 200 to them that go downe mto Egipte, to Clai. rrit, feke for helpe, truffyng in horfes, and haupinge confidence in the numbre of chartottes, and putffaunce of hogfemen. They have no confidence in the holy god of Afrael, no; feke for the lozoe: 28 ut what folowethe The Lord Mall let his hand fait bpon them, and downe Mall come, bothe the helper, and he that is holpe. They Mallbe Deftroped

all together.

SOME tyme men goo from god, by the neglectringe of his commaundementes, concerning thep? nepghbouts, whiche commaundeth them, to expresse hartye loue, towardes euery man, as Zacharte sapoe bnto the people in gods behalfe: 3achar. bis. Bene true tudgement, Gewe mercye, and com= pallion every one to his brother. Pmagen no de= cepte towardes woodwes, or chyloren fatherles and motherles, towarde fraunger of the poore: let no man forge euplt in his harte, agaynfte hys brother. But thele thynges they palled not of, they turned they; backes, and went they; waye, they stopped they? eares, that they myghte not heare, they harbened they? hartes, as an Aba= mant ftone, that they might not liften to the lawe and the wordes, that the Lord had fent throughe his holy fpirit by his auncient prophetes. Otherefoze the lozde thewed hys great indignacion bpon them : It came to paffe (faith the pro= Dierem, bu, phet) euen as I tolde theym, as they would not beare, fo when they cryed, they were not hearde, but were dispersed into all kongdomes, whiche

thep

De bedining from god,

they never knewe: and their lande was made des

Sterem. bil.

Deige, Cuper Exod bo , sit,

folate. Ind to be host, all thep, that maye not as byde the worde of god, but folowing the perfuafions, and ftubbernes of their owne hartes, goo backward, and not forward (as it is fapte in 3erempe) they goe and turne awape from God. In fo muche that Dzigene lapth. De p with mpnde, with Gudye, with Deedes, with thought and care applyeth him felfe to gods worde, and thinketh opon his lawes, day and night, geueth hpin felfe wholp to god, and in his preceptes and comaun= Dements is exercised: this is be, that is turned to god. And on the other parte (he layth). 300 holoeuer is occupied with fables and tales, when the worde of god is reherled: he is turned from god. Soboloeuer intyme of readying goddes mozde, is catefull in his mynde, of worldige bulynes, of monep.oz of lucre: he is turned from god. ubbofocuer is intangled with the cares of pollellios, fylled with couetousnesse of tychesse, whosoever Audieth, for the glory and honour of this world, he is turned from god. So that after his mynde who foeuer bath not a special mynde to the thing that is commaunded, or taughte of god : he that Doth not liften buto it, imbrale and print it in his hart to the intent that he map duely fashion his lyfe thereafter, he is playnly tourned from god, although he do other thynges, of hys owne des uocion and mynde, whiche to hym femeth better and moze to goddes honoz. Whiche thyng to be true, we be taught and admonisshed in the holpe Cctipture=

Of declining from god,

fcripture, by example of king Saul, who beyng ing ph. comaunded of God by Samuel, that he Moulde kylal the Amalechites, and Destroye them clerely with their goodes, and cattals: pet be, bernge moued, partely with pitie, a partelp (as he thous ght) with devocion bnto god, faued Agag their kpng, and all the chiefe of they? cattall, ther with to make facrifice buto god. Wherewithall god being displeased highly, sayde buto the prophete Samuel : I repente, that euer I made Saul a kyng, foz he hath fozlaken me, and not followed mp wordes: and fo, he commaunded Samuel to fhewe hpin. And when Samuel afked, wherfoge (contrary to Gods worde) he had faued the cat= tal, he excused the matter, partly by feare, faying he durft do none other, for that the people would haue it lo: partely, foz that they were goodly be= aftes, he thought god would be content, feyng it was done of a good intent, and devocion to ho= noz god, with the facrifice of them.

BVT Samuel, reprouing all luche intentes and devocions (feme they never fo much to gods honoz) pf thep stand not with his worde (wherby we may be affured of his pleasure) saybe in thys wple: would god haue factifices and offeringese oz rather that his worde Moulde be obeped & Co obey hom, is better then offerpnges: and to liften to hpm, is better then to offer the fatte of Ram= mes. Pea, to repine agaynft his boyce. is as euil as the sinne of diuinacion, and not to agree to it, is lyke abhominable poolatry. And nowe for al-

muche **4.1.**

De declining from god,

muche as thou halt calt awaye, the worde of the Lord, he bath cast awaye the, that thou shouldest

not be kyna.

of Soo from

By all thefe examples of holye scripture, me maye knowe, that as we follake god: lo thall he The turning euer foglake bs . And what miferable ftate both confequently, and necessarily followe ther bpon, a man may eafely confider by the terrible threat. nynges of god. And although he conlidge not al the land interte, to the bttermoft, benng fo great that it passeth any mannes capacitie, in this life, fufficiently to confide the fame:pet he fhat foone percepue fomuche therof, that pf his hart be not moze then ftonp, oz harder then the Adamant, be Chall feare, tremble and quake, to cal the fame to his temembrannce.

FIRSTE the displeasure of god towarde by is commonly expressed in the scripture, by these two thynges : by thewpage his fearfull countes naunce bpon bs, and by turnpng his face of hp. ding it from bs. By thewing his dzeadful countenauce, is lignified his great wath, but by tuce ning his face.o; hpbpng thereof. is many tymes moze lignified, that is to lave, that he cletely foz= faketh bs, a geueth bs ouer . The whiche fignis ficacions be taken of the properties of mens mas ners. for men towardes them, whome thep fa= uour, comonly beare a good, a chereful, and a louing countenaunce, lo that by the face og countes naunce of a man, it boeth comonly appere, what well of mende be beareth towardes other. So when

Df beckinyng from God,

when god both Gewe his dieadful countenauce towardes bs, that is to fape, both fende dedful plagues, of fwozd, famin, oz peftilence bpon bs, it appeareth that he is greatlye wrothe with bg, But when he withdraweth from by hys worde, the tyght doctrone of Christe, his gracious alli= ftence and apde, (whyche is euer topned to hys word) and leueth bs to our owne wit, oure owne wyll and ftrength: he Declareth then, that he be= ginneth to foglake bs. fog where as God hath thewed to all them, that trewly beleue his Golpel, his face of mercye, in Jeius Chifte, whiche boeth fo lyghten they; hartes, that they (pf they beholde it, as they ought to bo) be transformed to his pmage, be made partakers of that heaues Ip light, and of his holy fpirite, and be fathioned to hpin, in all goodnes: requilite to the chplozen of god: fo, pf they after do neglecte the faine, pf thep be buthankfull buto hpm, pf thep 0202e not thep? lines, according to his example a doctrine, and to the letting furth of his glozp, he wel take away from them his kingdome, his holy worde, wherby he hould reggne in thepm, because they bring not furth the fruit therof, that he looketh foz. Reuertheles he is fo merciful, and of lo long fufferaunce, that he doth not thew bpon bs that greate wrathe lodainly, but when we begynne to Mapake from his worde, not beleupng it, or not expressing it in our liupnges : fpat he both fende his mellengers, the true preachers of his worde, to admonishe be of our dutie, that as he for his 1.tt. parte. Df declining from god,

parte, fo; the great loue be bare bnto bs, beliuered his owne fonne to fuffre Deathe, that we, by his beath, might be deliuered from death, and be restozed, to the lyfe eternall, euermoze to owelle with him, a to be partakers, and inheriters with him, of his euerlasting glozpe, and kongdome of beauen: lo again, that we for out partes. Choulde walke in a Godlye lyfe, as becommeth hys chyl= dien to do. Aud pf this well not ferue, but ftil we temapne disobedient to hys worde and well, not knowing him, not louing him, not fearing him, not putting oure whole trufte and confidence in hpm: and on the other fpde, to oute nevabbours behauing be bucharitablye, by difdayne, enupe, malice, 02 by committing murther, robberpe, ad= ultry, gluttony, decepte, lying, swearing, 02 other like Deteftable workes, and bngodly behaufour: then he threteneth bs by terrible comminacions, Iwearping in great angre, that wholoeuer doeth thefe workes, thall never enter into his reft, whi= the is the kyngdome of heaven.

nation together, do not setue, then god will shew his terrible countenance boon bs, he will powze intollerable plages boon our heades, and after, he will take away from bs, all his ayde and assistence, wher with befoze he did defend bs from all suche maner of calamitie. As the Euangelicall prophete Glaye, agreyng with Christes parable, doeth teache bs, sayinge: that God had made a goodly by neyarde, for his beloued chyldren, he hedged

Elap.b.

Batth. ppl.

Of beclining from god,

hedged it, he walled it rounde about, he planted it with chosen bynes, and made a Turret in the middes therof, and therin also a wine piess. And when he loked that it shoulde bying byin furthe good grapes, it broughte furthe wylde grapes: and after it followeth. Powe shall I shewe you, (sayth god) what I wyldo with my byneparde. I wyll plucke downe the hedges, that it may pertysh, I wyl breake downe the walles, that it may be troden bider fote: I wil let it lye waste, it shall not be cut, it shall not be dygged, but bryers and thornes shall overgrowe it, a I shall commain de the cloudes, that they shall nomore raine byon it.

By thefe threatenynges, we are monpfhed. that yf we, whiche are the chosen byneparde of God, byinge not furthe good grapes, that is to fave, good workes, that mave be belectable, and pleasaunt in his sight, when he loketh for thepin, when he fendeth his meffengers, to call bpon bs for them, but rather bryng furth wride grapes, that is to lap, lowe workes, bulwete, bulauery, and bufruitful:than well he plucke away all de= fence, and fuffre greuous plages of famine, and battaple, derth & death, to lyght byon bs. final= ly, pf thefe do not pet ferue, he wil let be ly wafte. he well geue bs ouer, he well turne awaye from bs, he will dygge and delue no moze aboute bs, he wyl let bs alone, and fuffre bs to bayug furth, euen luche fruit as we wyl, to barng furth baam= bles, bypers, and thomes, all naughtynes, all bice, and that fo aboundauntipe, that thep Chall Tiit. cleane Of declining from god.

cleane overgrowe by, suffocate, strangle, and beterly destroye by. But they that in this worlde,
live not after god (but after their owne carnal libertie) perceyve not this great wrath of god, to=
wardes them, that he wil not dygge nor delve a=
ny more about them, that he doth let them alone
even to theselves. But they take this for a great
benefit of god, to have all at they, owne libertie,
and so they live, as carnall libertie were the true
libertie of the gospel. But god forbyd good people, that ever we should despre such elibertie. For
although, god suffre sottmes the wicked to have
their pleasure in this worlde, yet the ende of bugodip living, is at length eternal destruction.

Aumer, ti.

THE murmurpnge Israelites, had that thep longed foz, they had quaples pnoughe, pea, tyll they were wery of them. But what was the ende therof, they? Iweete meate had fowre faule: euen whiles the meat was in their mouthes, the plage of god lighted bppon them, and sodaynlye thep dped. So, pf we ipue bngodipe, and God fuffe= reth bs to folowe oure owne wplles, to have our owne delites and pleasures, and correcteth bs not with some plage, it is no doubte, but he is al= mofte btterly Displeased with bs. Ind although it be longe og he arpke, pet many tymes, when he ftryketh luche persons, he ftryketh them at once, for euer. So, that when he boeth not ftrpke bs, when he cealleth to afflicte ba, to punpil og beat bs. and luffereth bs to runne headlynges in to all bugodipuelle, and pleasures of this worlde,

that

Ofdeclining from god,

that we delite in, without punishment and aduer stie, it is a dreadeful token, that he loueth by no lenger, that he careth no lenger for by, but hath

genen bs ouer, to our owne lelues.

As long as a mã doth propne his bines, doth diage at the rotes, and doeth lave fresh yearth to them, behath a mynde to them, he percepueth fome token of fruptfulnes, that mape be recoues red in them : but when he well bestowe no moze fuche coft glabour about them, then it is a frane that be thinketh, they wyll neuer be good . And the father, allong as he loueth his chyloe, be loos beth angrely, he correcteth him when he boeth as mille, but when that ferueth not, and bpon that be ceaffeth from correction of hpm, and luffereth hom to doe what he lofte hom felfe : it is a ligne, that he entendeth to dilinherite hpm, and to calle bym awaye fozeuer. So furely, nothyng foulde perce our hart lo loze, a put bs in luche hozryble feare, as when we knowe in our conscience, that we have greuoully offended God, and do fo con= tinue, and that pet be ftryketh flot, but quietlye fuffereth bs in the naughtynes that we have des light in. Then specially it is tyme to cry, a to cry again, as Dauid Did: Caft me not awape, fro thp face: and take not away thy holy fpirit from me. Lord turne not awaye thy face from me, cast not thp feruaunt awaye.in displeasure. Hyde not thp face fro me,left I be like to them g go boune into bel. The whiche lamentable prapers of hpm, as they do certifie bs, what horrible daungier they

Plaimo.i. Plaim, prof

Scalm criff.

bein

Df declining from god.

be in, from whome god turneth his face (for that tyme, and as long as he so doeth) so shoulde they move bs, to crye upon God, with all ours harte, that we may not be brought into that state, whis the doubtiess is so sorowful, so interable, and so dreadful, as no tonge can sufficiently expresse, or

any harte can thynke.

FOR what deadly grief may a man suppose it is to be bnder the wath of god, to be foglaken of hom, to have his holy fpirite, the authoz of all goodnes, to be taken from hpm, to be brought to fo bile a condicion, that he thall be lefte mete foz no better purpole, then to be for ever condemned to hell for not onely fuch places of Dauid both thewe, that bpon the turninge of gods face from any persones, they shalbe left bare from a! good= nes, and farre from hope of remedy : but also the place, recited laft befoze of Clai, Doeth meane the fame, whiche Meweth that god at lengthe dothe fo foglake hps bufruptful bineparde, that he wil not only luffre it. to bring furth wedes, bapers, & thomes, but also further, to purish the bufruites fulnes of it. De layth, he wil not cut it, be wil not Delue it and he well comaunde the cloudes, that they thall not rayne bpon it, wherby is lignified the teaching of his holpe worde: whiche lapucte Paule, after a lyke maner, expresset by planting and watering, meaning that he will take that a= wave from them. So that they that be no lenger of his kyngdome, they shall be no lenger gouers ned by his holy fpirit, they Mall be fruftrated of the

Of declining from god,

the grace and benefittes that they had, and ever myght have enioped through Christe. They that be deprived of the heavenly light, and life whiche they had in Christe, whyles they abode in hym. They thalbe (as they were once) as men without God in this worlde, or eather in worle takynge. And to be thorte, they thall be geven into the power of the benyl, whiche beareth the rule in all the that be call awaye from god, as he did in Saule and Judas, and generally in all suche, as worke after their owne willes, the chyldren of diffidence and infidelitie.

LET be beware therfoze good chailtian people, lest that we retectyng goddes worde, (by the whiche we obtain and retaine, true farth in god) be not at lengthe caft of fo farre, that we become as the chylozen of infidelitie, whiche be of twoo logtes, farre dyners, pea, almoste clene contrary: and yet bothe be berpe farre from returnpage to God. The one forte, onely waping they? finfulle and Deteltable liupug, with the right undgement and ftrapghtnes of Goddes rpghteoufnes, be fo destitute of counsaple, and be so comfortles, (as all they must nedes be, from whom the spirite of counsaple and comfort is gone) that they wil not be persuaded in their hartes, but that epther god cannot, oz els that he wil not take them again to his fauour and mercy. The other hearing the los upng and large promifes of gods mercye, and fo not conceiuing a right farth thereof, make thole plomifes larger than euer god bid, trufting that although B.1.

Of beclining from god,

although they continue in they; linneful and derelable liupng neuer fo long: pet that god at the ende of thep; lyfe, wil shewe his mercy bpon the, and that then they wyll returne. Ind bothe thele two fortes of men be in a damnable fate, and pet neuertheles God, (who wylleth not the deathe of the wicked) hath fhewed meanes whereby bothe the same, yf they take bede in season, mape escape. Brann bel: The firite, as they do dread goodes rightful iu= Aice in punplying synners (whereby they sould be dilmapde, a Choulde dispapze in deede, as tou= chyng any hope that maye be in themselues) so if they woulde constantly beleue that goddes mer= cpe is the remedye appopnted agaynft fuche difpapie and diffruft, not onely for them, but genetally for all that be fory, and truly repentaunte, and wyll there with all flycke to goddes niercye, they mape be fure they hall obtaine mercye, and enter into the porte or hauen of lauegarde: into the whiche, wholoeuer doeth come, be they befoze tome neuer fo wycked, they thall be out of dauns ger of euerlaftyng damnacion. As god by Ciechiel fayth, what tyme so euer the wicked both repent, and take earnest and true repentaunce. T Beapus pue wyll fozget all his wickednes.

Compcion.

peracion.

THE other, as they be redy to beleue goddes promifes, to they foulde be as redy to beleue the threatnyinges of god. As wel they thoulde beleue the lawe, as the Golpel, as well that there is an Belle and euerlaftynge fper, as that there is an beauen, and euerlafting tope. Afwell they fould beleue

De declinyng from God,

beleue damnacion to be the catened to the wycked and euil doers, as faluació to be promised to the faythful in worde and workes: alwel they Mould beleue god to be true in the one, as in the other. And the linners that continue in they; wicked liupng,ought to thinke that the promples of gods mercy and the gospel, perterneth not buto them being in that state, but onely the lawe, and those scriptures, whiche contein the wrathe and india= nacion of god, this threatnynges: which fould certify them, that as they do ouer boldly prefume of goddes mercye, and live distolutelye, so doeth God fipll moze and moze, withdzawe his mercye fro them: And be is so prouoked therby to wrath at lengthe, that he destroyeth suche presumers, many tymes lodaynly. for of luche, fainct Paule fayde thus. When they Mal fay, it is peace, there is no daungeir : then Mall Codayne Destruction come bpon them.

LET bs beware therefoze of suche naughtie boldenes to sinne, for god whiche hath promised his mercie to theim that be truly repentaunt (although it be at the latter ende) hath not promy-sed to the presumptuous siner, eyther that he shall have longe lyfe, or that he shall have true repentance at his last ende. But for that purpose hath he made every mannes death bucertayn, that he shoulde not put his hope in the ende, and in the smeane ceason (to Goddes hygh displeasure) lyve bugodly. Wherfore, let us all followe the counsayle of the wysemanne: Let us make no tarying

B.IL.

10

Of beclining from god,

to turne buto the Lozde : Lette bs not putte of from daye to daye, for fodainly thall his wrathe come, and in tyme of bengeance, he that deftrops the wicked. Let bs therefoze turne betymes, and when we turne, let be prape to god, as Dlee tea= cheth, faying. fozgeue bs al out finnes, recepue be gracioufly. Ind pf we tourne to hom with an humble and a very penitent harte, he wil recepue bs to his fauour and grace for his holy name fate, foz his promes lake, for his truthe and mercie lake, promiled to al farthful beles uers in Jelus Chaifte his onelp natural sonne. To whome the onlye fautour of the worlde, with the father and the holy ghofte, be al honoz, glozy, and - power, world with out ende. 3-

men.

DCcc.ziill.

An exhortacion agaynst the feare of Deathe.



that worldly men doe teare to dre: for death deprincth them of al worldly honors, richeste and possessions, in the fruition whereof, the worldly man counter him selfe happy, so longe as he maye entoye they mat hys

owne pleasure: and otherwyse yf he be disposses= fed of the fame, withoute hope of recouery, then be can none other thinke of hymselfe, but that he is buhappy, because he hath lost his worldly toy and pleasure. Has thinketh this carnal manne, chall I now departe foz euer from al my honezs, all my treasures, from my countrie, frendes, ty= ches, possessions and worldly pleasures, whiche are my tope and hartes delpte - Alas that ever p daye thall come, when all thefe I must byd fare wel at once, and neuer to eniope any of them after. Wherfoze it is not without great caufe spo= ken of the wifeman: D death, how bitter and fower is the remembrance of the, to a man that ly= ueth in peace and prosperitie in his substaunce, to a man liupng at ease, leadynge his lyfe after his owne mynde, without trouble, and is ther= withall well pampered and fedde . There be o= ther men, whome this worlde voeth not fo great ly laughe bpon, but rather bere a oppzeffe with pouers

Ecce.plt.

ponertie, sickenes, of some other adversitie. Yet they do feare death, partly, because the field absorreth naturally his owne softwall dissolució, which death doth threatten but othem: and partly by reason of syckenesses, and paynful diseases whiche be moste strong panges, and agonies in the field, and bie commonly to come to sicke men before deathe, of at the least accompanie deathe,

whenfoeuer it commeth.

AL though thefe two caufes feme greate and werghtie to a worldly man, wher bpon he is mos ued to fear death, pet ther is another cause much greater then any of thele afoze rehearled : foz whiche in deede he hath full cause to feare death. And that is the state and condicion wherento at the last ende death bringeth al them & haue their hartes fixed byon this worlde, wout repentance and amendement. This fate & condicion is called the feconde deathe, whiche buto al fuche that enfue, after this bodelp death. And this is that death whiche in dede ought to be dread and feared, foz it is the euerlafting loffe withoute reme= dy, of the grace and fauour of god, and of euerlafting toye, pleasure and felicitie. And it is not onely the loffe for ever of all thefe eternali pleafures, but allo it is the condempnacion bothe of body and foule (withoute eyther appellacion, oz hope of redempcion) buto euerlafting papues in hell. Unto this fate death fent the bumercyfull and bigodly tyche man, that Luke speaketh of in his golpel. who liugng in al wealth and ple= fute

Luke. r'st.

fure in this worlde, and cheriffing himfelfe day= ly with dayntie fare, and gozgeous apparel, dif piled poze Lazar9, that lap pitifully at his gate, milerably plaged, and ful of lozes, and also gres

woully pyned with hunger.

BOTHE thele two were arrested of death, which fent Lazarus the pooze milerable man by Angels anon buto Abzahams bolome, a place of relt, pleasure and consolacion: But the bumer= ciful rycheman descended doune into hel, and be= png in tozmentes, he cryed for comfort, complays ning of the intollerable papne that he fuffered in that flambe of fper, but it was to late. So bito this place, bodely death sendeth all them, that in this worlde hath their tope and felicitie, all them that in this worlde be bnfapthfull bnto god, and bucharitable buto they neighbors, fo bying the out repentance, and hope of gods mercy: Wherforeit is no maruaple that the worldly man feateth death, for he hath muche more cause so to do. then he hym felfe doth confpore.

THVS we fee thre causes why worldly men feare death. One, because they shall lose thereby their worldly honors, tyches, poffestions, and all their hartes delires. Another becaule of pain= Che leconde. ful difeafes and bitter panges, which commonly men suffer, epther before or at the tyme of death: But the chief cause aboue al other, is the dzeade The thypoc. of the milerable state of eternal Dammacion both of body and foule, whiche they feare that folowe after they; departing oute of the worldely pleas

furcs

. fures of this present lyfe.

FOR these causes be all mortall men (whiche be genen to the loue of this woulde) bothe in fear and state of death, thorough sinne (as the holy Apostle

fareth) fo long as they lyne here in this world. But

(cuerlastyng thankes be to almighty god foz euer) there is never one of al thefe causes, no noz pet they

altogether, that can make a true Chiftian man a=

frande to due (which is the very membre of Christ,

the temple of the holy gofte, the fonne of god, and the very inheritor of the everlatting kyngdome of

heaven) but playnely contrary, he conceueth great

and many causes, bindoubtedly grouded byon the infallible and everlastynge trueth of the worde of

God, whiche moue hym not onely to put away the feare of bodely deathe, but also for the manyfolde

benefites and finguler commodities (whiche enfue

buto every farthfull person by reason of the same) to with, delyze, and long hartely for it. for death

Mall be to hom no death at all, but a very delpue-

raunce from beath, from all paynes, cares, and fo= rowes, miseries, and wretchednes of this worlde.

and the very entrye into reft, and a beginning of e=

uerlaftying tope, a taffying of heavenlye pleafures. fo great, that neyther tonge is able to expresse, neps

ther eye to fee, noz eare to heare them, no, noz for a= ny earthly mannes hart to concepue theim. So er-

cedying great benefites they be, whiche god our he= uenly father, by his mere mercy, and for the love of

his forme Jefus Chailt, hath laved by in ftoze, and

prepared for them, that humbly submit themselves

to gods

Debreo.ff.

L. Colitt.

Dethe feare of death,

to Gods well, and evermore bufapuedly love hom from the botome of they hartes. And we ought to beleue that death beyng layne by Christe, can not kepe any man, that fedfaltly trufteth in Chaift, bn der his perpetual tiranip, and subjection, but that be Mall tyle from death again, buto glozy, at & last dape appointed by almoghtic god lyke as Christe our head dpd rpfe agapne, accordying to Gods appoputment & thyzd day. for S. Augustine sayeth. The head goping before, the membres truft to followe, and come after. And S. Daul faith:if Christ be rifen from the bead, we shall rife also from the fame. And to cofort al Christen persons herein, ho= ly scripture calleth this bodily death, a flepe, wher= in mans lenles be as it were taken from hom, for a feafon, and pet when he awaketh, he is moze frellhe then he was, when he went to bed, so although we have our foules seperated from oure bodyes, for a feason, pet at the generall resurrection we shall be more fresh, bewtifull and perfite, then we be nowe. for nowe we be mortal, then we Chall be immortal, nowe infecte with biners infirmities, then clearely bopde of all mortall infirmities, nowe we be fubtecte to al carnall despres, then we thall be all spirituall, desirping nothing but gods glozy a thringes eternal. Thus is the bodely beath a doze or entring buto lpfe, and therfore not so muche dreadfull (if it be rightlye considered) as it is comfortable, not a mischiefe, but a remedye of all mischiefe, no enemy but a frende, not a cruel tyzant, but a gentle gupde, leading by not to mortalitie, but to immortalitie, not to L.i.

not to forome and paine, but to tope and pleafure. and that to endure for eucr.if it be thankefully tas

Roma bill.

Tohn bi.

John bi.

1. £01.4

Lolloff i i.

ken, and accepted as gods mellenger, and pacient= ly borne of bs, for Chriftes love that luffered most pariful Death foz our loue, to rebeme be fro death efernall. According herebuto fainct Paul fapeth, our lpfe is hidde with Chailt in God, but when our lyfe thall appeare, then thall we also appeare with hymin glozy: Why then thall we feare to dre: conliderping the manyfolde and comfortable promiles of the golpel, and of holy fcriptures . God the fa= ther hath geuen be cuerlafting life (faith S. John) and this lyfe is in his fonne, he that hath the fonne, bath lyfe, and be that bath not the fonne, bath not lyfe. And this I wrote (faveth f. John) to you that beleue in the name of the sonne of God, that you maye knowe that you have everlaftynge lyfe, and that you doo beleue boon the name of the fonne of God. And our faujour Chrifte faveth, he that bele= ueth in me, hath lyfe euerlastyng, and I wyll raple him from death to tyfe at the laft day. Saint Baul alfo faveth, that Christ is ordanned a made of god. our ryghteoufnes, our holynes and redempcion, to the entent that he whiche well gloze, Choulde gloze in the lozde. S. Baule Dod contemne and fet lottle by all other thynges, estempng them as bung, whi che befoze he had in very great price, that he might be founde in Chaifte, to haue euerlaftyng lyfe, true holynes righteousnes and redemption. finally. S Daul maketh a plapne argument in this wife. If our heavenly father would not spare his ownenas turall

tural fonne, but opd geue hom to death for be, how can it be that with hom he Moulde not geue be all thouges: Therfore of we have Christ, then have we with hom and by hom, all good thonges, what loeuer we can in our hartes wolh or defore, as bicto= ep ouer death, sinne, and bell, we have the favour of god, peace with hom, holines, wpledome, iuftice, po= wer, lyfe, redemption, we have by hom perpetuall

helth, welth, tope, and blyffe euerlaftyng.

All those therefore have great cause to be full of iope, that be topico to Chailt with true farthe, fted= fall hope, a perfit charitie, and not to fear beath 1102 euerlasting damnacion. for death cannot deprove them of Jelu Christe, nor any sinne can condemne them, that are graffed furely in hom, which is their onely tope, treasure, and lyfe. Let by repent by of our sinnes, amende our lyues, trust in his mercye a fatisfaction, and death can nepther take byin from bs, noz bs from hpm. foz than (as f. Daul fageth) Boma, ziit. whether we loue or ope, we be the Lordes owne. And agapne he fayth, Chaift dod doc a rose agapne because he Moulde be Lorde bothe of the dead and quycke. Then ye we be the lordes owne when we be dead, it must nedes folow that suche temporal deth, not onely can not harme bs, but also that it shall muche be to oure profite, and topne be buto God, more perfectly. And therof the christian harte mape furely be certified by the infallible trueth of holye fcripture. It is God (faith & Paule) whiche hathe prepared by buto immortalitie, and the fame is be whiche hath genen be an earnest of the spirite.

L.11. Therfore

But true farth in goddes promifes, and regard of the papies and panges whiche Christe oppon the croffe fuffered for by miferable finners, with confiberacion of the tope and cuerlasting lpfe to come in heaven, well mitigate those papies, and moderate this feare, that it thall never be able to overthrowe the hartpe defpre and gladneffe, that the Christian foule hath to be feparated from this corrupt body, that it mape come to the gracious prefence of oure fautour Jesus Christe. If we beleue stedfastly the woorde of God we shall percepue that suche bode= ly lickeneffe, panges of death, or what fo ever dolos rous paynes we luffre, eyther before or with beath, be nothrng els in chaiften men, but the robbe of our heavenly and louing father, wher with he mercifuls ly correcteth bs, eyther to true and declare the faith. of his pacient chylogen, that they maye be founde laudable, glozious, a honozable in his light, when Jesus Christ shalbe openly shewed to be the judge of all the worlde, or elles to chasten and amende in them, whatfocuer offendeth his fatherly and gracious goodneffe, left they houlde periff euerlaftinglp. And this his correcting rodde, is common to al them, that be trulpe his : therfoze let be cast awaye the butde of finne, that leth fo heup in our neckes, and returne buto God, by true penaunce, a amend= ment of our lives. Let be with pacience rune typs courfe that is appointed, fuffring (for his fake that byed for our faluacion) all forowes and panges of death, and death it felf topfully when god fendeth it to bs hauping our eyes fired euer bppon the heade and ca=

and capitagne of our farthe, Jesus Christe. 300 ho (confidering the iope that he fould come buto)ca= red neyther for the thame nor paine of beathe, but wollyingly conforming his wol to his fathers wol, moste pacientlye suffered the moste shamefull and painfull deathe of the croffe, beyng innocent. And nowe therefore be is exalted in heaven, and everla= Aprigly, litteth on the ryght hande of the throne of god the father. Let vs call to our remebrance ther= fore, the lyfe and topes of heaven, that are kept for all them, that paciently doo fuffer here with Chaift: and consider that Christe suffered all his papufull passion by spimers, and for spinners, and than we that with pacience, and the moze calily, suffre suche forowes and parnes whan they come. Let be not fct at lyght the chastiling of the Lorde, nor grudge hebies, rin at him, 1102 fall from hom, when of hom we be coz= rected: for the lorde loueth them, whom he doth cor= rect, and beateth enery one, whome he taketh to be his cholde. What cholde is that (fauth fainct Paul) whome the father loueth, and doth not chaftice . If pe be without goddes correction (whiche al his wei beloued a true chplozen haue) then be pou but ba= stardes, smally regarded of God, and not his true chylozen. Chercfoze, frepng that when we haue in earth our carnall fathers to be oure correctors, we Do feare them, and reverently take their correction, Chall we not muche moze be in subjection to GDE our Spiritual father, by whom we that have eternal tpfe-And our carnal fathers sometyme correcte bs euen as pleaseth them, without cause: but this father

ther fully correcteth bs, epther for our linne, to the intent we Mould amend, or for our commoditie and wealth, to make by thereby partakers of his holy= nesse. Furthermoze, all correction whiche god sens beth bs in this present tyme, semeth to have no tope and comfort, but forome and papie, pet it bryngeth with it, a talte of gods mercy and goodnes towar= des them that be fo corrected, a a fure hope of gods euerlasting consolacion in beauen. If then thele so= rowes, discases, and sickenesses, a also death it felf, be nothing elles but oure heavenly fathers todde, whereby he certifieth bs of his love, and gracious fauour, wherby he tryeth and putifieth bs, wherby be geneth buto by holpnelle, and certifieth by that we be his chyldren, and he our mercyful father: That not we then with all humilitie, as obedient and lo= uping chylozen, topfully kyffe our heavenly fathers rod, and ever fap so our harte, with our fautour Je-Spath sebi. fus Chailte. father, if this anguilh and forow whi che I feele, and death whiche I fee approche, mape not paffe (but that the well is that I must fuffre theym) thy wyll be doen.

The thyrde caute why death is to be fearch.

NOVV the thirde and speciall cause why death in deede is to be feared, is, the miserable state of the worldly and bigodly people after they death. But this is no cause at al, why the godly and faith full people Choulde feare death, but rather contrary wife, they good ve conversacion in this lyfe, and belefe in Chaift, cleauing continually to his incrytes, Could make theym to long fore after that life, that remagneth for them budoubtedly after this bodely beath.

Death. Of this immortall state after this transitop lpfe, where we shallive evermoze in the pies fence of god, in top and reft after bictop ouer al fpchenes fojowes, finne and Death: Ther be many bothe plaine places of holy scripture, whiche confirme the weak conscience against the fear of al luche Dolours, fpcknelles, finne and Death co2= potall, to affwage luche tremblyng, and bigod= ly feare, and to encourage be with comfort and hope of a bleffed ftate, after this lpfe. S. paule willheth buto the Ephelians, that god the father of aloxy, would gene buto them the spirit of wil-Doine a reuelacion, that the eyes of they hartes might haue light to knowe bym, and to perceiue how areat thynges he had called them buto and howe cyche inheritaunce he hath prepared after this lote, for them that pertapue buto hom. And faint Daule hymfelfe Declareth the Delire of hys harte, whiche was to be diffoluce and lofed from his bodye, and to be with Chaife, whiche (as he faped) was muche better foz bym, althoughe to them it was moze necellary that he Mould lyue, whiche he refuled not foz thep? lakes. Euen lyke as fainct Martin faved, good Lozde, pf I be ne= cellary for thy people to do good buto theym. I well refuse no labour, but els foz inyne own felf, Thefeche the to take my foule.

NOVV the holp fathers of the olde lawe, and all faythfull and ryghteous men, whiche departed before our fautour Christes ascecion into he auen, did by death depart fro troubles buto rest,

11.612

from

from the handes of thep; enemies, into the han des of god, from lozowes and lickenelles, buto toyfull refrellhynge, into Abzahams bolume, a place of all comfort and confolacion, as Scrips tures do playnige, by manyfelt wordes tellifie. The boke of wildome layeth, that the righteous mênes foules be in the hande of god, and no to2= ment thall touche them. They femed to the eyes of foolyth men to dre, and they, death was couns ted milerable, and they? Departyng oute of this worlde wretched, but they be in reft.

And an other place fareth that the ryghteous Mall lyue fozeuer, and their reward is with the loide, and they; myndes be with God, who is a= boue all. Therfoze they Mall recepue a glozious kyngbome, and a bewtifull croune at the lozdes hande. And in another place the same booke sayeth, the righteous though he be preuented with fodain death neuertheles he Chalbe there, where he Chalbe refreshed. De Abzahams bolum, Chii= ftes woozdes be fo plaine, that a chriften man ne= deth no moze profe of it. Rowe then, if this wer the fate of the holy fathers and righteous men befoze the comming of our fautoure, and befoze he was glozifped, howe muche moze then ought al we to have a ftedfast fapth, and a sure hope of this bleffed frate and condicion after our death? Serna that our fautour now bath perfourmed the whole worke of our redemption, and is gloctoully afceded into heaven, to prepare our Divel lyng places with bym, and faid buto his father: father

Dapien, tii.

father, I wyll that where I am, my feruauntes John. pbil. Malbe with me. And we knowe that whatfoeuer Chailt well, his father well the same. 30 herefoze it cannot be, but pf we be his faythful feruautes our foules fhalbe with him, after our Departing out of this prefent lyfe . Sainct Stephin when Betes, bil. he was froned to death, euen i the middes of his tozmetes, what was his minde moft bpon- when he was full of p holy ghoft (layth holy scripture) hauing his eyes lyfted bp into heauen, he fa we the glosp of god, a Felus standing on the ryght hande of god. The whiche truth after he had co= felled boldely befoze the enempes of Chailt, they dzewe hym out of the citie, and there they stoned hym, who creed buto God, laying: Loide Jelu Chaifte, take my fpirite. And doeth not our faui= our lage playnly in Sainct Johns Golpell : Us- 30hn, b rely berely, I lage buto you, he that heareth my woode, and beleueth hom that fent me, hath euer= lastyng lyfe, and commeth not into iudgement, but that passe from death to lyte. Shall we not then think that death to be precious, by the whis che we palle buto lpfe e Therfoze it is a true lay= ing of the Prophet: the death of the holp & righ Pfal erbt. teous men is precious in the lordes light. Holy Spmeo after that he had his hartes Delire in lepng our faufour, that he ener longed foz all his lyfe, he embraced hym in his armes a layd. Row Luke it logo let me departe in peace, fog mpne epes haue beholden that lautour which thou halt prepared for all nacions.

Itis

99.11.

10 Cal, extitt.

Ipoca, ritii.

Galath bt. Math vi.

Jaw.b.

IT is truth therfoze that the Death of the right teous is called peace and the benefit of the load. as the churche faith in the name of pryghteous departed out of this world: App foule turne o to thy reft, for the lord bath ben good to the a rewar Ded the. And we le by holy fcripture & other auns cient histories of martyrs, that the holy, faithfut and righteous, euer lince Chailes alcencion, in their deathe did not doubt, but that they went to be with Chaift in spirit, whiche is our life, belth, welth and faluacion. John in his help reuelació fawe. C. rl. and. iiti. 99. birgins & innocentes, of whom he lato: Thefe folow the labe Telu Chaift, wherfoeuer he goeth. And thortly after in f fame place he fapth, I heard a boice from heaven faping buto me: 200 zite, happy & bleffed are the Dead whiche ope in the lozde, from hencefurth fuerlye layth the fpirit, they Mall reft from their parnes a labours, for their workes do folowe them. So that the they (hal reape with tope a comfort, that which they fowed with labours & paynes: They that lowe in the spirit, of the spirit shall reape e= uerlaftyng lyfe. Let bs therfoze neuer be wearp of wel doyng, for when the tyme of reping or te= ward cometh, we hal repe without any werines, euerlasting iope. Therefoze, while we haue tyme (as S. Daul exhorteth bs) let bs do good to all men, a not lage bp our treasures in earth, where ruft and mothescozeupt it, whiche ruff (as f. James lapth) Chall beare witnes againft bs at the great day, condemnebs, a chal like most beening fpze

fpze,tozment our fleft. Let be beware therefoze (as we tender our own wealth) that we be not in the nubze of those miserable couetous me, which S. James biddeth mourne & lamente for they? Jaco b. gredy gathering & bugodly kepyng of goodes. Let bs be wife in time, a letne to folow the wpfe eraple of the wicked Stuard. Let be fo paudent ly dispole our goodes & pollestios comitted buto be here by god for a leafon, that we may truly heare a obep this comaundment of our lautour Chriftes. I fap bnto pou (faith he) make pou fre guke rbt des of the wicked Manimon & they may recepue pou into euerlafting tabernacles. Riches he calleth wicked, because the world abuseth the buto al wickednes, which are otherwyle the good gift of god, and the instrumentes whereby gods fer= uautes do truly ferue hom in bling of the fame. De commaunded them not to make them ryche frendes to get high dignities a worldly postesti= ons, to geue great giftes to tyche men that haue no nede therof, but to make the frendes of pooze and miferable men: bnto whom, whatfoeuer thei geue, Chaift accepteth it, as geuen to hym felfe . and to thefe frendes Chaift in the golpel geneth fo great hono; and preeminence, & he fayth thep Mall receiue their benefactozs into euerlaftyng houles. Pot that men Chalbe our reward fozour well boynge, but that Chaifte wyll rewarde bs, and take it to be done buto bym felf, whatfoener is done to luche frendes.

THVS making poore wretches our frendes we make

De the feare of deathe,

we make our faufour Chaifte our frende, whose membres they acc: whose misery as he taketh for his owne milerie, fo thep; reliefe, fuccour & helpe he taketh for his fuccour, relief and helpe, a wolf almuch thanke bs and reward bs foz our goods nes thewed to them, as pf hom felfe had receiued lyke benefite at oure handes, as he witneffeth in the golpel, laping: Whatfoeuer pe haue bone to any of thefe fimple perfons, whiche do beleue in me, that haue pe bone to mp felf. Therfoze let bs diligently foresee, that our farthe a hope whiche we have concepued in almpgbty god, and in our fautour Chaift, ware not fagnt, noz that the loue which we pretend to bear to hym, ware not cold: but let be ftubpe bayly and biligently, to thewe our felues to be the true honozers and louers of god, by keppng of his comaundementes, by Do= ping of good bedes bito out nedy negghbours: releuying by al meanes that we can, their pouertie with our aboundance, their ignozaunce with our wifedome and learning, and comfort theps weakenes with our ftrength and authozitie, callyng all men backe from eutil dooping, by godip counfell and good example, perfeueryng fipil in well dooping to long as we lyue. So that we not nede to feare beath for any of thole thre caules, afore mencioned, nor pet for any other cause that can be pmagined: But contrary, confedering the manifold lickneffes, troubles, a fozowes of this presentipfe, the daungers of this pettlous prigrimage, and the great encombrace whiche oure Inia.

Math .rrb.

fpirit hath by this finful fleath, and fraple body. subtect to deathe, considering also the manifold fozowes, & daungerous deceptes of this worlde on every lide, the intollerable pride, couetoulnes and lechery in tyme of prosperitie, the impacient murinuryng of them that be worldlye in tyme of aduerlitie, which ceale not to withdraw a plucke bs from god our fautour Chaifte, from our lyfe, wealth, oz eternall iop and faluacion: Confyde= ting also the innumerable affaultes of our goltly enemy the deupll with all his frery dartes of ambicion,pride, lecherp, bainglozp, enuy, malice Detraction, with other his innumerable deceites engins and fnares, whereby he goeth bufilpe a= bout to catche all men bnder his dominion, euer lyke a rozyng Lyon, by al menes fearching who apeter, v. he may deuoure, the faithful chaiften man which confidereth al thefe miferies, perpls, and incom= enodities (wherebuto he is subject so long as he here lyueth bpon earth) and on the other parte confidereth that bleffed and comfortable frate of the heavenly lyfe to come, and the fwete condict= on of them that departe in the Lozde, howe they are deliuered from the continual encumbrances of their moztal and finful body, from all the malice, craftes, and deceiptes of this worlde, from all the assaultes of they; gostly enemy the Deuil: to lyue in peace, reft, and perpetuall quietnes, to lyue in the felowship of innumerable Angels, & with the congregacion of perfit full men, as Pas triarches, Prophetes, Marty is and Confessors: and fis

and finally, buto the prefence of almyghty god, and of our laufour Jelus Chaift : Dethat Doeth confroze all thefe thinges, and beleueth them affurebly, as they are to be beleued, enen from the botome of his hart, berng fablpfhed in God, in this trewe fatthe, having a quiete conscience in Chaift, a firme hope and affured truft in godbes mercy thozow the merites of Jefu Chaift, to ob. tapne this quietnes, reft, and eternall iope, Chall not onely be without feare of bodily beath when it cometh, but certagnin (as fagnet Paule Did) fo that he gladly according to gods will (and when it please God to cal hom out of this lofe areatly Delire it in his hart, & he map be tid from al thele occasions of eupland lyue euer to gods plesure in perfit obedience of his wpl, with our lautour Telus Chailte, to whole gracious pae= fence, the Lozde of his infinite merche and grace, bying be to reigne with hymin lyfe euerlafting. To whome with our heaven-

hymin lyfe euerlasting. To whome with our heavenly father and the holp
gost, be glozy in
morldes
without ende.
Amen.

data an tomography and itse

An exhortacion concernying good of office and obedience, to rulers and magistrates.



Lingghty God hath creasted and appointed al thinges, in heaven, earth, and
waters, in a moofle excels
lent and perfect order. In
Heaven he hath appopus
ted diffincte orders, Astas
tes, of Archangelles and
Angels. In earth he hath

affigned kinges, and princes, with other gouernours bider them, all in good and necessary 02= Der. The water aboue is kepte, & rayneth boune in Dewe tyme and lealon. The Sunne, Boone, Sterres, Raynebowe, Thundge, Lyghtenyng, cloudes, and all by des of the aper, do kepe their ordre'. The earth, trees, leedes, plantes, herbes, come graffe and al maner of beaftes, kepe them in thep 2 ozder. All the partes of the whole yeare, as Winter, Sumer, monethes, nightes & daves continewe in their ozder. All kyndes of fylhes in the featuers and waters, with all fountannes, and fpringes, yea, the feas them felfes kepe their comly course and order. And man hym selfe also hath all his partes, both within and without, as foule, hart, mynde, memozy, bnderstanding, reas fon, speache, with al and finguler copposal membres of his body, in a profitable, necessary a ple= laut ozder. Euery Degre of people, in their boca-D.i. tion

Of obedience,

tion, calling, a office, bath appoputed to the thep duetie a ozder. Some are in high degre, some in lowe, Come kynges & Princes, Come inferiours, and fubiectes, pzeiftes, & lap men, mafters & feruantes, fathers and childzen, bulbades a wiles, tyche a pooze, a cuerp one haue nede of other, fo that in all thinges, is to be lauded a prapled, the goodly order of god, without the which no house no citte, no common wealthe, can continue & en= dute. for where as there is no rpaht order, there reigneth all abuse, carnal libertie, enozmitie, sine a Babylonical confulion. Take away kynges, Princes, Rulers, Magistrates, Judges, & luche states of gods ozder, no man shall tyde oz goe by the high ware bnrobbed, no man thall deepe in his owne house or bed bukilled, no man shalkepe his wyfe, chylozen, and poffestions in quietnes, all thinges thall be comon and there must nedes folowe al milchiefe a btter beltruction, bothe of foules, bodies, goodes & common wealthes. But bleffed be god, that we in this realm of En= glande, fele not the horrible calamities, mileries and weetchebnes, whiche all they bndoubtedlye fele and fuffer, that lacke this godly order. And prayled be god, that we knowe the great epcellent benefit of god, thewed toward be in this behalfe. God hath lente bs his high gpfte, oure molte Deare loueraigne lozde kyng Coward the fire, with godly, wyle, a honozable confayle, with other fuperiours and inferiours, in a bewtpfull

ozder. Wherefoze, let bs lubiectes, bo our boun=

Df obedience.

ben dueties, geupng harty thankes to God, and praying for the preservation of this godly order. Let be all obepeuen fro the botome of our bar= tes, all their godly procedinges, lawes, fatutes, proclamations, and infunctions, with all other their godly ozders. Let bs colidze the leriptures of the holy gofte, whiche perswade a comaunde bs all, obediently to be lubiect. fyzit and chiefly, to the kringes maieftie, supreme head ouer all, a nerte to his honozable counfail, & to alother no= ble men, magistrates & officers, whiche by gods goodnes, be placed and ordered: for almpghtpe god is the only authour & provider of this fore= named fate & ozder, as it is waitten of god in the boke of the Prouerbes. Through me, kynges Pro. bill; do raigne: through me counsaplers make tufte lawes: through me do princes beare rule, and all funges of the earth execute judgement, I am lo= uping to them that loue me.

HERE let bs marke well, and remember that the high power a authoritie of kinges, with their making of lawes, tudgementes, & officers, are the ordinaunces, not of man, but of God: & therfore is this worde (throughe me) fo many times repeted. Here is also well to be considered and remebred that this good order is appointed of Gods wildom, fauour, and louc, specially for them, that love God, a therfoze he layeth: I love them, that love me. Allo, in the boke of wildom, Sapien. bl. we may enidently learne, that a kynges power, authozitie, aftrength, is a great benefite of God,

Pitt.

acuen.

Of obedience,

Eapten, bi.

geuen of his great mercp, to the comforte of our great miferp. fo; thus we reade there fpoken to kynges. Beare o ve konges, and bnderftande: learne pe that be tuoges of the endes of pearth: geue eate pe that rule the multitudes, fo; the pos wer is geuen you of the Lozde, and the ftrength from the higheft. Let be learne allo here, by the infallible worde of God, that hynges and other they officers, are ordepned of god, who is molte byghelt, and therefore they are here diligentive taught, to applye themlelues, to knowlege and wildome, necessary for the ordering of gods peo= ple, to thep; gouernaunce committed . And thep be here also taught by almyghty God, that they Chould reknowledge them feltes, to haue al their power and Arength, not from Rome, but imme= Diatly of god mofte bigheft.

Den regit.

we rede in the boke of Deutronomie, that al punishment pertayneth to god, by this sentence: Alengeaunce is myne, and I wyll rewarde. But thys sentence we must be be thanked, to pertayne also to the magistrates, which do excercise Gods rowne in sudgement, and punyshyng by good and Godly lawes, here in earthe. And the places of scripture, which seme to remove from emong al Chisten men, sudgement, punyshment, or kylling ought to be bederstand, that noman of his owne private authoritie) maye be sudge over on ther, may punysh, may kyl. But we must referre all sudgement to god, to kynges and rulers, and sudges beder them, which be gods officers, to except

Diobedience,

ecute fuffice: and by playne wordes of fcripture, baue their authozitie, & ble of the fweard, graunted from god, as we are taught by faincte paul, the Dere and elect apolite of our fautoure Chailt whome we ought diligently to obey, euen as we would ober our fauiour Chailt, if he wer paelent. Thus fainct Paul watteth to the Romains : Let Boma, sit. euery foule fubmit him felfe, bnto the authozitie of the higher powers, for there is no power, but of god: the powers that be, be ordepned of God. wholoeuer therfoze relifteth the power, relifteth the ozdinaunce of god, but they that relifte, Mall tecepue to them felues Dampnacion, for Rulers are not fearfull to them that Do good, but to the that do eupl. wilte thou be without feare of the power ? do wel then, and fo thalt thou be prapled of the fame: foz he is the ministre of God, foz the wealth. But and if thou do that whiche is eupli, then feare, for he beareth not the Iwearde for nought, foz he is the minifter of god, to take bengeauce on him, that both euil. Wherfoze pe mult nedes obere, not onely for feare of bengeaunce, but also because of conscience, and even for thys caufe pap pe tribute, foz they are gods minifters ferupng foz the fame purpofe.

HERE let by al learne of faint Paule, the es lect beffel of god, that al perfons hauing foules, (he excepteth none, noz exempteth none, nepther pzeift,apoftle.noz pzophet, faith Chaifoftome) Do owe of bounden dewtie, and euen in confcience, obedience, fubmiffion & fubiection, to the hygher Patiti, powers

Df obedience,

powers, to men being constitute in authoritie bygod, foralmuche as they be gods lieftenauntes, gods prelidentes, gods officers, gods comifio= ners, gods iudges,ozdenned of god hymfelfe, of whome only they have al their power, a all they? authozitte. Ind the fame faint Daul thzetneth no leffe papne, then everlafting dampnacion, to all disobedient persons, to al relisters, against thys general & comon authozitie, fozalmuche as thep telift not man, but god, not mannes deuile & inuencion, but gods wifedome, gods ozder, power and authozitie. Ind here (good people)let bs all marke biligently, that it is not lawful foz inferia ours & lubiectes, in any cafe to relift the luperioz powers: for la aules wordes be playne, b whofoeuer relifteth, Mal get to themfelues damnacis on.foz wholoeuer relifteth, relifteth the ozdinace of god. Dur fautour Chrifte himfelfe and his a= polites, recepued many a divers injuries, of the bufapthfull a wicked men in authozitie : Pet we neuer reade that thep, or any of them, caused any fedicion oz rebelton, against authozitie. 200 e rede oft, & they paciently suffered al troubles, beraci= ons, flaundzes, pangues, a papnes, and death it felfe obediently, without tumulte oz reliftence. They comitted their cause, to him that inducth tighteoully, a prayed for their enempes hartelye a earneftly. They knew that the authorite of the powers, was gods ozdinauce, atherfoze both in their wordes and bedes, they taught euer obedi= ence to it, a neuer taught.noz dyd the contrarge. The wycked judge Pylate fayd to Chailte:kno= welk

Zahn,ris,

of obedience

well thou not that I have power to crucifye the. a haue power alfo to lofe the . Jefus answered : Thou couldelt haue no power at al agapuft me, except it were geuen the from aboue. Bobereby Chailt taught be plainly, peuen the wycked tu= lers haue thep; power authozitie fro god. And therefore it is not lawfull for their lubiectes by force to relift them, although thep abule their po wer, muche leffe then it is lawful foz lubiectes to relift their godly and chailtian painces, which bo not abufe their authozity, but ble p fame to gods glozp, and to the profit & comoditie of gods people. The holy apolite f. Peter comaundeth Ser= i Betritt uanntes to be obedient to their mafters, not on= Ip if they be good aientle, but allo if they be eupl A froward: affirming that the bocacion and cal= Ipng of gods people, is to be pactent, & of the fuf= fering fpde. Ind there he bringeth in the paciece of our fautoz Chaift, to perswade obedièce to go= nerners : pea although they be wicked a wong boers. Butlet bs nowe heare f. Weter bym felle foeake. for his own wordes certifie belt our cons Tcience. Thus he bttereth the in his fpalt epiftle: Seruauntes obey pour mafters with feare, not only if they be good a gentle, but also pf they be froward: for it is thankworthp, if a man for con-Science toward god. Suffereth grief, and Suffereth wiong budelerued, for what praile is it, when ye be beaten for pour faultes, if petake it pacietly, but when pe do wel, if you then luffer wonge, & take it pacientlye, then is there cause to have thake of god, for herebuto berely were pe called. for fo

Of obedience,

(19ct.tt.

RIE.FF.

for fo bid Chrift lufter for be, leauing be an er ample, that we houlde followe his fteppes. All thele be the berp wordes of fainct Beter. Sainct 1. theg. gbill. Dauid alfo teacheth bs a good leffon in this behalfe, who was many tymes molte cruellye and mongfully perfecuted of kong Saul, and ma= ny tymes alfo, put in teoperdy a Daunger of his lpfe, by king Saul & his people. pet he neuer refifted, nepther bled any force or biolence against kyng Saul, his moztall enemy, but byd euer to his lyege loide and mapfter byng Saul, moofte true, molte diligent, and molte farthful leruice: In fo muche, that when the torde god had geuen aping Saul into Dautos handes, in his owne caue, he would not hurt hom: whe he might with out all bodily perill, eafely have flapne hym, noz he would not luffre any of his fernauntes, once to lap their handes bpon kpng Saul. But paps ed to god in this wife: Lozde, kepe me from doing p thong buto mp mafter, the lozdes announted, kepe me that I lape not mp hande bpon him feeping he is the announted of the Lorde. for as trulpe as the Lozde lyueth (except the lozd limpte byin) og (except his day cum, og that he go down to warre, and in battaple perpline) the Lozde be metcyful bnto me, that I lay not my hand bpon the Lordes announted. Ind that Dauid moght haue kylled his enemy kyng Saul, it is euidet= lp proued in the frifte boke of the kynges, bothe by the cutting of the lappe of Sauls garmente. and also by the playne confession of kyng Saul. allo

4.13 c. zpiifi.

Of obedience,

Alfo another tyme (as it is mencioned in flame boke) when the moste bamercyful, and most ba= Apnde kong Saul, byd perfecute pooze Dauto, God dyd agayn geue kyng Saul into Dauids handes, by caltyng of kpng Saul and his hole army, into a dead deepe : fo that Dauto, and one Abilat with hom, came in the noght into Sauls hofte, where Saul lave fleeping, and his speare flucke in the ground at his head. Then land 3= bilai bnto Dauid, God hath delpuered thone e= nemp into the handes at this teme: nowe therefoze let me impte hym once with my ipcare to the earth, and I well not impte bom agapne the les conde tyme:meaning therby to have kylled him with one ftroke, and to have made hom fure for euer. And Dauid anfwered, and faide to Abilai: Deftrop hym not, for who can laye his handes on the lozdes announted, and be gultles: and Da= uid fapde farthermoze, (as fure as the Lozde lys ueth) the Lozde Chal Impte him, oz his dape Chall come to ope, o; he that descende into battell, and there perph. The lozde kepe me from laying my handes bpon the Lozdes announted. But take thou nowe the speare that is at his head, and the crufe of water, and let be go, and fo he bib.

HERE is euidently proued, that we map not relifte, noz in any wapes burt, an annopnted byng, whicheis gods leftenaunt, bicegerent, and highelt minister in that countrep, where he is Apng. But peraduenture fome here woulde lay, that Dauto in his owne befece, might haue kpiled

D.i.

Beto.b.

In luche a cale, we ought to lave with the Apofles: we mufte rather ober god, than man. But neuertheles in that cafe, we may not in any tople relifte biolently,02 rebel againft rulers,02 make any infurrection, ledicion or tumultes, eyther by force of armes, or otherwayes, against panopus ted of the loade, or any of his appinted officers. But we mufte in luche cale, paciently luffer all wronges and iniuries, referryng the iudgement of our cause, onelp to God. Let bs feare the ter= tible punishment of almighty god, against traps to28.02 rebellious perlos, by the eraple of Choze, Dathan, and Abiron, whiche repyned and grud= ged against gods magistrates and officers, and therfoze the earth opened, and swallowed them bp alpue. Other for thep; wpcked murmuryng, and rebellion, were by a foden fyze fent of God, btterly confumed. Other for they? froward beha ulour to their rulers, and gouernours, gods mi= nisters, wer sodenly Arpken, with a foule Lepzo= lie. Dther wer flynged to death, with wonderful Arauge freme Serpentes. Dther were loze plaged, fo that there was kylled in one daye, the nus bre of fowertene thousande and seuen hundred, for rebellion agapuft them, whome god had ap= popnted to be in authozitie. Abfolon alfo, rebel= lyng agaynft his father king Bauid, was punis thed with a straunge and notable beath.

Nam.rt.

Rum.ni.

Aum rel. Rum.cvi.

M.Reg. pbill.

AND let no má thinke, that he can escape bn= punished, that comitteth treason, conspiracye, oz rebellion, against his souerayne lozde the kyng, though

Of obedience.

thoughe he commit the same neuer so secretelye, epther in thought, worde, oz deede: Reuer fo pai= uelp,in his priver chambre, by hymicelf, or open= ly communicating, and confultinge with other, for treason well not be hydde: Treason will out at the length. God wyll haue that mofte detelta= ble bice, both opened and punpiled, for that it is fo directly agaynt his ozdinaunce, and agaynft his high paincipall tudge, a annognted in earth. The biolence and iniurie, that is committed a= gapnft authoritie,is comitted agapnft God, the comon weale, the hole realme, whiche god wyll haue knowen, a codingly punpshed, one wape o? other. for it is notably written of the wyleman in Cripture, in the boke called Ecclefiaftes . 200 ph the kyng no eupl in thy thought og fpeche ettle s.

sooph the kyng no eupl in thy thought of speche no hutte of hym in thy privite chauble, for a byto of the aper shall betraye thy boyce, and with her fethers, shall she bewraye thy wordes. These less sons and examples are written for our learning.

LET bs all therfoze feare the moste detestable vice of rebellion, ever knowing and remembying, that he that resisteth common authoritie, resisteth God and his ordinaunce, as it maye be proved by other many moe places of holy scripture. And here let be take heede, that we bnder stare. And here let be take heede, that we bnder stare not these, or such other lyke places (which so strately ecomaunde obedience to superiours, and so straytly punisheth rebellio and disobedience to the same) to be meant in any condicion of the pretensed power of the Bysshop of Rome.

D.itt

fo?

Of obedience.

for truly the feripture of god, alloweth no fuch blurped power, ful of enozinities, abulions and blasphempes. But the trewe meaning of these, and luche places, be to extoll and let furth gods trewe ozdinaunce, and the authozitie of gods a= nounted Apages, a of they officers appoprited bider them. And concerning the blurped power of the Bylhop of Rome, whiche he most wrong= fully chalengeth, as the successoure of Chaiste, and Deter, we mape eafely percepue, howe falle fepned, and forged it is, not onely in that it hath no fufficient grounde in holy fcripture, but alfo by the fruites and Doctrine therof. fozotte fa= uioure Chaifte and Saincte Deter, teache mofte earnefflye, and agreably, obedience to kynges: as to the chyefe, and supreame Rulers in thes worlde, nerte bnder God. But the Bylthop of Rome teacheth immunities, prinileges, eremps ciong, and disobedience, moste clearly agaynste Chaiftes doctrine, and fainct Beters. De ought therefore rather to be called Antichrifte, and the fucceffout of the Scribes and Phatifies, than Chaiftes bicare, og laincte Deters fucceffout, fes png that, not onely in this popucte, but alfo in o= ther werghtpe matters of Chaiften religion, in matters of remtilion of finnes, and of faluacis on, he teacheth fo Directly, agaynfte both faincte Deter and agapuft our fautour Chrifte. who not onely taught obedience to kinges, but

allo practifed obedience, in their connectacion a Statthistil, lyuing. for we rede that they both paped tribute tothe

Df obedience.

to the hyng. And also we reade that the holy birgin Dary, mother to oure fautour Chaifte, and Toleph, who was taken for his father, at the ems perours commaundement, wente to the Citie of Dauid, named Bethleem, to be tared emoung o= ther, and to declare their obedience to the Magiftrates, foz gods ozdinaunces fake. And here let by not forget the bleffed birgin Maries obedi= ence : for although the was highly in Gods fauour, and Chailes natural mother, and was als to great with chylde that fame tyme, and fo nigh ber trauaple, that the was deliuered in her fournep : pet the gladly without any excule oz grud. aina (for confcience fake) Did take that colde and fowle winter iourney, beyng in the meane featon so pooze, that the lape in the stable, and there the was delpuered of Chift. And according to the fame: Loe, howe f. Beter agreeth, wattyng by er= preffe woordes, in his fyrite Epille: Submytte i. peter. a. poure lelues, (layeth be) bnto kynges, as bnto the chyefe heades, og buto Rulers, as buto them that are fente of bym, for the punpfhment of euil doers, and for laude of them, that do well, for fo is the well of god. I nede not to expounde thefe wordes, they be fo playne of themfelfes. Sainct Deter Doeth not fape: Submit pour felues bnto me, as supreme head of the Churche, nepther he fatth, fubmpt pour lelues fro tome to tomp fuccestours in Rome: But he layth, lubmit pour felues buto pour king, poure lupzeme bead, a to those that he apointeth in authoritie buder hom.

FO2

Of obedience,

for that ye that so thewe your obedience, it is the wyl of god. God wyl that you be in subjection to your head and king, this is goddes ordinaunce,

goddes comaundement, and goddes holp well, that the whole body of enery realme, and all the membres and partes of the fame, thall be fubiect to their head, they; kyng, and that (as fainct 10e= ter waiteth)fog the logdes fake. Ind(as &. Daul wayteth)fog confcience fake, and not fog feare only. Thus we learne by the worde of god, to peloe to our kyng that is dewe to our kyng, that is ho= noure, obedience, papinentes of due tares, culto= mes, tributes, lublidies, loue and fear. Thus we knowe partly our bounde dutie to common auc= thoutie : nowe let be learne to accomplythe the faine. Ind let be mofte inftantly and bartly pap to god the only author of al authoritie, for ai the p be in authozitie, accordping as faint Baul wylleth writing thus to Timothe in his firft epiffles I erhozte therefoze that aboue al thinges, pap= ers, lupplications, intercellions, and giuyng of thankes, be done for al men, for kynges, and for all that be in authozitie, that we map lyue a quiet and a peaceable lyfe with all godlynes, and honeftie, foz that is good and accepted in flight of god our lauiour. Dere laincte Baule maketh

an earnest and an especiall ephoptacion, concernyng geuyng of thankes and prayer for kinges and rulers, laying about all thinges, as he might say: in any wyse principally a chiefly, let prayer be made for kynges. Let be hartely thanke god

toz

Maih.rrif.

t. Etmo, tt.

Of obedience,

for his great and excellet benefit and prouidece, concerning the flate of kynges. Let be pray for them that they may have Goddes favour, and Goddes protection. Let bs pray, that they may euer in al thinges, have god befoze their eyes:let bs pray that they may have wisdome, strength, Inflice, clemecy, zeale to Goddes glozy, to gods des beritie, to Chaiften foules, and to the comon welth. Let be pap o they may rightly ble their fweard and auctozitie, for the maintenance, and defence of the catholicke faith, contayned in hos ly fcripture, and of their good and honest fibieco tes, and for the feare and punishment, of the enil and victous people. Let be pray that they maye faithfully folow o most faithfull kinges a capis tains in & Bible. Dauid, Ezechias, Jollas, 990 fes, with fuch other. and let be pray for our fels ues that we may live godly, in holy a chaiften cos uerfacion, fo we thall have God of our fide. And than let bs not feare what man can do againfte bg. So we hal line in teue obediece, both to our moft mercifull kyng in Deauen, and to our moft chriften kyng in earth. So thall we pleafe God, and have the exceading benefit, peace of confcis ence, rest and quietnes, here in this worlde, a afe ter this life, we that enion a better life, reft, peace and the eternal bliffe of heaven, which be graut bs al, that was obedient for bs all, even to the Death of the croffe, Jefus Chiff, to whom with the father, and the holy ghofte, be al honour and glozye both nowe and euer. 3men.

Mary Mary 18

D.i. Anhos

An homilie of whosedoine and buclennesse.



Lthough there want not (good chailten people,) great (warmes of vices, woathie to be rebuked, (but o suche decay is true godlynes and vertuouse liuying now come to) yet aboue other vices, the

outragious feas of abultry, who zedome, fornica= cion, and buclennes, have not onely brafte in, but also ouerflowed, almoste the whole worlde: buto the great dishonoure of god, the exceading infa= mie of the name of Chailte, the notable Decape of true religion, and the btter distruction of the publique welth, and that so abundantlye, that tho= row the customable ble therof, this bice is grow= en into luche an herght, that in a maner, amonge many, it is counted no synne at all, but rather, a pastime, a daliauce, a but a touche of pougth not rebuked, but winked at, not punished, but laugh= ed at: wherfore it is necessarie at this presente, to entreate of the fpnne of whosedome, and forni= cation, beclaring buto you, the greatues of this forme, and howe odious, hateful, and abhomina= ble it is, and hath alway bene reputed, befoze god and all good men, and howe greuouslye it hathe bene punpshed, both by the lawe of god, and the lames of diverte princes. Agapne, to theme pou certapne

Agaynst adultrye.

certapne remedies, wherby pe mape, (thozow the grace of god) eschewe this mooft Detestable finne of whosedome, and fornication, and leade poure lyues, in all honestie, and cleanenes : And that pe mape percepue, that fornication, and whoredome are (in the fyght of god) mooft abhominable finnes, pe thall call to remembraunce this comman demet of god. Thou halt not comit adultry: byg which worde adultrie, althoughe it be properlye erod er. binderstand, the bilawfull committion of a maeped ma with any woma belide his wyfe, or of a wife, w any ma belyde her hulbande, pet therby is lignified alfo, al bulawful ble of those partes, which be orderned for generation. And this one commaundemente (forbyddyng adultrye) doth sufficiently paynte, and set out, before oure epes, the greatnes of this finne of whozedom, and ma= nifeltly declareth, how greatly it ought to be abboured, of al honeste, and faythfull persons. And that none of be all, thall thincke homfelfe excepted from this commaundemente, whether we be olde, oz yong, marico, oz bnmaried, mā, oz womā, heare what god & father faith by his most excellet peut, exil. pphet Moples: There Chalbe no whose, amoges the doughters of Ilraell, noz no whozemongers among the fonnes of I frael. Dere is whosedom, fornication, and all buclennes forbodden, to all kyndes of people, all degrees, and all ages, with out exception . And that we shall not doubte, but that this precepte pertenneth to be in dede, heare what Chattl (the perfect teacher of al truthe) faith 19.ii.

Agaynst adultrie,

Math.b.

in the newe teltament . De haue hearde (lapthe Christ) that it was saide to them of the olde time thou Malt not commyt adulterie, but I fape bn= to you, who focuer feeth a womanne, to have his luft of her bath commetted adulterie with her all redy in his barte. Here oure faujour Chrifte. both not onely confirme and flablishe the lawe, agannst adultrie, geuen in the olde testamente of god the father, by his feruaunte Mopfes, a ma= keth it of full frength, continually to remapne amonge the profesiours of his name, in the new lawe, but he also condempning the groffe inter= pretacion of the scribes and pharifeis, (whiche taught, that the afozefayde commaundemet one= ly required to abstance from the outwarde adulterie, and not from the fylthy delyzes a bupure lustes teacheth by an exacte, and full perfection of puritie, and clennes of lyfe, both to kepe our bodies budefiled, and our hartes pure and free, from all eupli thoughtes, carnall delpzes, and fielhipe consentes. Dowe can we than be free, fro this commaundemente, where so areat charge is lapde byon bs :Mape a servaunte do what he wyl, many thonge, baupng a commaundement of his mapfter to the contrarie. Is not Chaifte oure mayster : are not we his servauntes: Howe than mape we neglecte our mapsters well, and pleasure, and folow our woll and phantafter pe are inp frendes (fapth Christ) pf pou kepe those thynges that I commaunde you. Nowe hath Chailte oure mayster commaunded bs, that we Mould

John.rb.

Agayna adultrie,

Chould forlake all buclennes, and lechery, both in body and spirite. This therfore, muste we do, pf we looke to please God. In the ghospell of Bath rb. Saprict Mathewe, we reade that the Scribes and Pharifees, were greuouflye offended with Chaift, because his disciples, dyd not kepe the traditions of the forefathers, for they wallhed not they handes, when they wente to owner, or Supper. And amonge other thonges, Chaift aun= fwered and fapde: heare and bnderstande. Pot that thing, which entreth into the mouth, defpleth the manne, but that, whiche commeth oute of the mouthe, defpleth the man . for those thonges, whiche procede out of the mouthe, come furthe from the harte, and they defyle the man. for out of the harte, proceade pll thoughtes, murders, breakunge of wedlocke, whoredom, theftes, falle witnes, blasphemies . These are the thonges, whiche defile a man . Here mape we fee, that not onely murder, thefte, falle witnes, and blasphe= mie, defile menne, but also pll thoughtes, brea= konge of wedlocke, fornicacion, and whoredome.

Who is nowe, of so lyttell wyt, that he wyll esteme whosedome, and fornicació, to be thinges of small importaunce, and of no wepghte before Ent God: Chailt, (which is the truth, and can not lye) fapth, that cupil thoughtes, breakpuge of wedlocke, whosedome, and fornicacion, defric a man, that is to lave, corrupte both the bodye and foule of manne, and make them, of the tempelles of the holy ghoste, the fylthy dunghyll, or dunges

on of

Agaynst adultrye!

Zohn. bill.

Roma, bi.

6. John. Mt.

John. bitt.

Bath, rtiti.

on of all budene spirites, of the mantion of God, the Dwellyng place of Sathan. Againe, in the Golpell of S. John, when the woman taken in adultry, was brought buto Christe, land not he buto her-go thy wave and linne no mozer Doth not he here call whordome sinne - And what is the reward of finne, but everlaftyng beath - 3f whordome be finne, than is it not lawful for bs to commit it. for S. Ihon lapth: he that comits teth finne is of the deuell. And our fautour faith: euery one that committeth finne,is the feruaunt of finne. If who dome had not bene finne, furely f. John Baptift, would neuer haue rebuked kig Herode, for taking his brothers wife: but he told him plainely, that it was not lawfull for him, to take his brothers wife. De winked not at f whor Dome of Derode, although he were a king of gret power, but boldely reproued him, for his wicked and abhominable liuyng, although for the fame he loft his head. But he would rather luffer deth than fee GDD fo dithonozed, by the breaking of his holy precept, than to lifter whordome to be bnrebuked, euen in a kyng. If whozdome had bene but a paltime, a daliaunce, and a thyng not to be paffed of (as many count it nowe a dapes) truely John had bene moze than twyle madde, pf he would have had the displeasure of a king, if he would have bene cast into prico, and lost his head fora tryfle . But John knewe ryghte well, howe filthpe, flinkpng, and abhominable the sinne of whordome is in the sighte of God, ther=

Agaynst adultrye.

therfore would not be leaue it burebuked, no not in akonge : If whozedome benot lawfull in a kong, nepther is it lawful in a subject. If whose= Dome be not lawful in a publique officer, neyther is it laweful in a private person. If it be not lawfull nepther in kong, noz lubiecte, nepther in co= mon officer, noz private person, truely than is it lawful in no man noz woman, of what focuer De= gree, oz age they be. Furthermoze in the Actes of act rb. the apolities, we read, that whan the apolities and elders, with the whole congregacion, were gathered together, to pacifie the hartes of the farthful Dwelling at Antioch, (whiche wer disquieted thorough the falle doctrine of certapne Jewilh prechers they fent worde to the brethren, that it feemed good to the holy goft, and to them, to charge them with no moze, than with necessary thynges: Among other, they wylled them to abstayn from Molatrie, and fornicacion, from whiche (faped thep)pf pe kepe your felues, pe that do well.

NOTE here howe these holy and blessed fathers of Christes churche, woulde charge the cogregation with no moe thynges than were necessarpe. Warke also, howe among those thynges, from the whiche they commaided the brethren of Antioche to abstance, somication a whoredome is number. It is therfore necessary, by the determinacion and consent of the holy ghoste, and the apostles, and elders, with the whole congregacion, that as from Idolatrie and supersticion: so lykewyse we must abstance from somicacion and

whosedome,

Agaynst adultrie,

whosedome. Is it necessarie buto saluation to abstepne from Avolatrie e soo is it, to abstepne from whosedome. Is there any nygher wape to leade buto dampnation, than to be an Avolatereno, euc so neyther is there a never wape to dampnation, than to be a fornicatour, and an whose

monger.

NOVVE, where are those people, which so lyghtly efteine breakping of wedlocke, whoredo, fornicacion a adulterie It is necessary faith & ho ly ghost, the blessed apostles, the cloers, with the whole congregacion of Christe, it is necessarie to faluacion, far ther, to absterne from whosedome. If it benecessarie unto saluation, then woe be to them, which neglectynge they? faluacion, geue thepz monde to totthe, and flynkinge fonne, to fo wycked bice to fuche Deteftable abomination. But let by heare, what the bleffed apostle. S. Paule farth to this mattier, wartring to the Bomaines: he hath thefe wordes. Let be cafte away the workes of barknes, and put on the armoures of lyght. Let be walke honeftly, as it were in the dape tyme, not in catping and dapinkping, neyther in chambipinges, and wantones, nepther in Arife and enuping but put pe on o load Telus Chailt: and make not prouision for the fleshe, to fulfyll the lustes of it. Here & holy apostle exhorteth bs, to cafte awape the woozkes of barkenes, whiche (among other)he calleth glotonous eating, drin= konge, chambzing and watonnes, whiche all are ministers buto that bice, and preparations to en Duce

Rom.riil.

Againste adultry.

Duce, and bapng in, the filthy fpnne of the flethe. He calleth them, the dedes and workes of darks= nes, not onely because they are customably done in darknes, or in the night trine, (for euerie one that Dothe eupli, hateth the lyghte, neyther com= meth he to the lyght, left his woorkes Moulde be John.ii. reproued) but-that they lead the rightwape buto that better darkenes, where weppinge, and gnaf= spath, riff, Chyng of tethe Chalbe . And he faythe in an other place, of the same epiltle, they that are in & flethe, can not please god. me are detters to the fleshe, not that we shoulde lyue after the fleshe, foz pf pe lpue after the fleshe, pe shal dpe. Agapne he saith, Bom. biii. fipe from whosedome. for every linne that a ma commytteth, is without his body, but who focuer commptteth whosedome, spnneth agapust his owne body. Do penot knowe that your mebers are the temple of the holy gooft, whiche is in you, who also pe have of god, a pe are not pour owner for pe are derely bought. Glorifie god in pour bodpe. Ac. And a litle afoze, he sapthe, doe pe not know, that your bodies are the membres of Chailte Shal I that take the membres of Chailt, and make them the membres of an whore ? God forbid. Do pe not know, that he, which cleueth to an whose is made one body to here There Chalbe twoo in one flelbe, (faith he) But he that cleueth to the lorde, is one spirite. What godly reasons both the bleffed apostle C. Paul, bring furth here, to diffwade by from whosedome, and al buclen= HEB?

Against adultrie,

nes: pour membres (fapth he) are the teple of the holy ahost, whiche whosoever both befyle, God well destrope hom, as sapth sapnte Baule: Pf we be the temple of the holy ghoste, howe busittinge than is it, to drive that holy spirite from bs, tho= rough whosedome? And in his place, to fet the wycked spirites, of buclennes and fornication, and to be topned, and do feruite to them . De are derely bought, (layth he,)therfore Glorifie god in pour bodies. Chailte that innocente lambe of god, bath bought bs, from the servitude of the deupl, not with corruptible gold and spluer, but with his moofte preciouse and dere hart bloude. To what entente that we should fal agapne, bn= to our olde buclennes, and abhominable living? Paye berely, but that we shoulde serue hom, all the dayes of our lyfe, in holynes, and righteous= nes, that we should glozifie him, i our bodies, by putite and clennes of lpfe. De declareth alfo, that our bodies are the membres of Christ. How bn= semelyea thonge is it then, to cease to be incorpo= rate and one with Christe, and throughe whore= dom, to be topned a made all one with an whose? 200 hat greater dishonour, oz iniurie ca we do to Christe, than to take away fro hom, the mebres of his bodie, and to tome the to whores, binils, & wicked spirites: And what moze dishonour ca we bo to our felues, than through buclennes, to lofe so excellente a dignitie and fredome, and to be= come bonde flaues, and miserable captines, to the spirites of dackenes. Let be therfore consp= destyrit, the glozie of Christ, and than our state, oute

Agaynst adulterie.

oure dianitie and fredome, wherin god bath let bs, by geuyng bs his holy spirite, and let bs ba= liauntly befende the fame, agapufte Sathan, & all his craftie assaultes, that I hriste mape be honoured, and that we loofe not our libertie, but Cphe. b.

Apll remapne in one spirite with hom.

Mozeover, in his Epistle to the Ephelians, the bleffed Apostle willeth be, to be fo pure, and free from adultry, fornication and al buclemes, that we not once name them among bs, (as it be= commeth farnctes) nog fylthones, nog folishe tal kong noz iestong, whiche are not comely:but rather gruyng of thakes. for this pe know, (fayth be)that no whozemonger, epther buclene person, or couetoufe person, (which is an Joolater) hath any inheritaunce in the kingdome of Chrift, and God . And that we (bould remember to be holp, pute, a fre fro al buclennes, the boly apolite cal= leth be farnctes because we are factified a made holp, in g bloude of Christ, throughe g holp gost.

NOVVE pf we be faprictes, what have we to ! Petit. Do to the maners of the heathen. Sapnet Beter fapth, as he which called you, is holy, eue to be pe holp allo, in all pour convertation, because it is waytte: Be ye holy, for I am holy. Ditherto haue Lent. ris. we heard, bow greuouse a spnne fornication and who zoom is, and how greatly god doth abhorce it, through out the whole scripture. Howe can it any otherwife be, than a finne of moofte abbomi= natio, sepng it once map not be named among the chistians, muche leste, it map in anye popuet be

committed.

and D.it.

Agagnit adultrye.

And surelye, pf we woulde were the greatnes of this spine, and conspose it, in the ryghte kinde, we shoulde fride the spine of whosedome, to be that moost frithre lake, foule puddle, and stynking spinke, whereinto, all kindes of spines, and eurls flowe, where also, they have they restringe

place, and abydying.

FOR hath not the adulterer, a pape in his whosedome as the wole man faith: They are glad whan they have done eupll, and rejoyle in thonges that are flarke nought . Is not the adtilterer also pole, and delpteth in no godlye erer= cife, but onely in that his mooft filthie, and best= lpe pleasure ? Is not his monde abstracte, and btteripe drawen awape, from all bertuous ftu= dies, and fruitefull laboures, and only gruen to carnall Imaginations ! Dothe not the whore= monger geue his mynde to glotonie, that he mape be the moze apte to ferue his luftes, and carnall pleasures ? Dothe not the adulterer grue his mynde to couetousenes, and to pollyng and pyllyng of other, that he maye be the moze a= ble to maynetayne his harlottes and whozes. and to contynewe in his fylthre, and bulawfull loue! Swelleth he not also with envie, agaynste other, fearpinge that his praye houlde be allured, and taken awaye from hom ? Agapne, is he not prefull, and replenished with wrath, and displealure, euen agapufte bis beste beloued, pf at any trine, his beattlye and deutliplie requelt be letted

Agaynst abultrye!

letted: what sprine of kynde of sprine is it, that is not topied with fornication, and whosedome. It is a monstre of many heades. It recepueth all kyndes of vertues. If one severall sprine bypigeth demphation, what is to be thought of that sprine, whiche is accompanied with all euplies, and hath way typige on it, whatsoever is hateful to god, damp nable to manne, and pleasaunte to sathan?

Greate is the dampnation that hangeth ouer the heades of fornicatoures and adultecers. 200hat Mall I fpeake of other incommodities, which eiffewe and flowe oute of this ftynkyng puddell of whosedome? Is not that treafure, which before all others, is moofte regarded of honest personnes, the good fame, and name of man and womanne, lofte throughe whoredome? 900hat patrimony, what substaunce, what good= des, what ritches, both whosedome Mostlye confume and bypnge to noughte : 300 hat baliaunt= nes, and Arength, is manye tymes made weake, and destroyed with whosedome: 300 hat wet is so fone, that is not doted and defaced throughe whosedome: 200 hat beautie (although it wer neuer so excellent) is not obscured through whoredome? Is not whosedome an enemie to the pleafaunt floure of youth : and bypngeth it not grap heares, and olde age, before the tyme ? 200 hat gyft of nature, (although it were neuer so preci= ous) is not corrupted with whoredome . Come not

Agaynst adultrie,

not the frenche pockes, with other diners diffeales, of whosedomer from whence come fo manye baftarbes and impfbegotten children, to the high displeasure of god and disponour of holye wedlocke, but of whosedome . Howe manye confume all thepr substaunce and goodes, and at the laste faute into luch ertreme pouertie, that afterwarde they steale, and so are hanged through whoredo? What contencion and manslaughter commeth of whosedome. Dowe manye maydes be deflowred, how many wrues corrupted, bow many wp= dowes defyled, through whoredome: How much is the publique weale enpouerished, and troubled through whoredome. Howe muche is gods word contempned, and depraued by whoredome and whosemongers & Of this vice, commeth a greate parte of the divorces, which (nowe a dap= es)be fo commoly acustomed, and bled, by men= nes private anthoritie to the greate displeasure of god, and the breache of the molte boly knotte and bonde of matrimonie. For when this moofte Deteltable spnne is once crepte in to the backte of the adulterer, so that he is entagled with bulawfull, and buchaste love, strepghewapes, his true and lawfull wofe is dispiled, her presence is abhorred, her company frnketh, and is lothfome, what focuer the boeth, is disprayled, there is no quietnes in the house, so longe as the is in spatt. Therfore, to make Morte tale, mult the away, for They will be a strong than the co

Agaynt adultrie,

her hulband can brooke her no lenger . Thus through whoredome, is the honest and innocente topfe put awape, and an harlot recepued in her freede, and in lyke forte, it happeneth many times in the wofe towardes her hulbande. Dabho= mination : Chailt our laufoure, berpe God and man, commpng to reftoze the lawe of his heauely father, buto the ryght fence, buderstandpuge, and meaninge, among other thynges refourmed the abuse of this lawe of God, for where as the spath. ris. Jewes bled, of a longe lufferaunce, by cultome, to put away they wyfes at they pleasure, for e= ucrie caufe, Chrift correctping that eupl custome, dyd teache, that pfany man put away his wyfe, % marieth an other, for any caufe, excepte onlye for adulterie (which than was death by the lawe) he was an adulterer, and forced also his wyfe, so di= troiced, to commptte adulterie, pf the were topned to any other man. And the man allo, foo topned with her to commit adulterie.

IN what case than are those adulterers. whiche for the love of an whore, put awaye they? true and lawfull wofe, agapufte all lawe, right, reason, and conscience ? D dampnable is the state wherin they stande. Swifte destruction Chall fall on them, pf they repent not, and amende not, for god wyll not euer luffer holye wedlocke thus to be diffenoured , bated , and dispised . He well once punishe this carnall and licencious maner

Agaynst adultrye.

Deb.tit.

maner of lyupng, and cause, that his holpe ozdi naunce Malbe had in reuerence, and honour. foz furelye wedlocke (as the apostle sapth) is hono= rable, amonge all men, and the bed budefpled. But who zemongers and fornicatoures, god wil judge, that is to sap, punishe and condepne. But to what purpose is this labour taken, to describe, and let furth the greatnes of the sinne of whoze= dom, and the incommodities that iffew and flow out of it, seping that breath and tongue thall so= ner faple any man, than he shall, or mape be able to let it out, according to the abhominacion and hapnoulies therof. Aotwithstanding this is spoken to the entent all men shoulde flee whore= dome, and lyue in the feare of God. God graunt that it mape not be spoken in bapne. Pow wpl I declare buto you, in ordre, with what greuouse punishmentes, god in tymes paste, plaged adul= ttpe. And howe certapne worldipe princes also, opd punish it, that pe map percepue, that whose= dome and fornicacion be spnnes, no lesse detesta= ble, in the light of god, and of all good men, than I have hitherto bittered. In the fyzste booke of Adoples we reade, that whan mankynde began to be multiplied byon the earth, the mon and we= men gaue theps inpides lo greatly to carnall delectacion, and fylthy pleasure, that they lyued the out all feare of God. God leing this thep; bealt= lpe and abhominable livinge, and perceiupnge that they amended not, but rather encreased day= ly moze

Gen, bi.

Againste adultry.

ly moze and moze, in their fynfull a buclene mas nerg, repented that he euer had made man, and to thewe howe greatly he abhorred adultrye, whozdom,foznicatio, and all buclenes, he made all the fountaines of the Deape earthe, to burte out, and the fluces of beaue to be opened, to that the rayne came botone boon the earthe, by the space of.rl. dayes, and.rl. nightes, and by this meanes, diffroyed the whole worlde, and all mankynde, eight parlones only excepted: that is to lave: Bobe the preacher of righteoulnes (as fainct Deter calleth him) and his wife, his thre fonnes, a their wyfes. D what a grenoule plage, byd God cafte here bpon all liuinge cres atures, for the fynne of whordome - for the whiche God toke bengeaunce, not only of man, but also of beates, fowles, and all lyuinge cres atures. Manslaughter was committed befoze, Gene,fill. pet mas not the worlde deftroped for that, but for whosedom all the worlde (fewe only except) mas querflowed with waters, and fo perifthed: In example worthie to be remembred. that ye may learne to feare gob.

VVE reade agayne that for the fyithp fonne of buclennes, Sodome and Comorre, and the Generis other cyties nighe buto them, were beltroped, with free and brimftone from heaven, to that there was neyther man, woman, childe, noz beafte, noz yet any thinge that gretoe bpon the earthe there left budeftroied . Whose harte trembleth not at the hearinge of this historie-

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Agaynst abultrie,

who is to drowned in tobordom and buclines; that wil not now, for ever after, leave this abos mynable lyuinge, feinge that god fo grenoully punisheth buclennes, to raphe fire and birms Stone from beauen, to delitope whole cities, to kyllman, woman, and childe, and all other lyuinge creatures there abyding to cofume with frze, all that euer grewe-what can be moze ma: nifelte tokens of goddes wathe, a bengeaunce against buclenes, and impuritie of lyfe-Abarke this historpe (good people,) and feare the benacaunce of 600. Do we not rede also that god dyd fmyte Pharao, and his house, with great plages, because that he bigodly belyzed Sas ra, the wife of Abraham. Likewise rede we of Ahimelech kynge of Gerat, although be touched her not by carnali knowledge. Thefe places and punishmentes, dpd God caste be pon fylthre and buclene perfones, before the lawe was gruen, (the lawe of nature onlye raygninge in the hartes of men) to declare how great love he had to matrimonre, and agarne, home muche he abhorred adultrye fornicacion, and all budennes. And whan the lawe that for bade whosedome, was aguen by Morles, to the Jewes, byduot God commaunde, that the transgressors therof shulde be put to deather The moordes of the lawe are thefe: 200 ho fo commytteth adulterye with any mans worfe, thall dye the deathe, both the man and the wos man, because be bath broken wedlocke, with bis

Ben. Bit

Gen.pp.

Lent. XI.

Agaynst adultrit,

his neighbours wife. In the lawe also it was contited, commaunded, that a damfell and a man taken together in whosedom, thould be both flooned to deathe. In an other place we also rede, that Bod commaunded Moyles to take al the heads Rum, prb. rulers, and princes of the people, and to hange them bpon gybbets' openly', that enery manne myght feethem, because they eyther commits ted, or dyd not puniche whozedome. Agayne dyd not God sende liche a plage amonge the people, for fornicacion and buclennes, that they dped in one daye thre and twenty thous fander I paffe ouer foz lacke of tyme, many os ther histories of the holye Byble, whiche des clare the grenouse bengeaunce, and heup dis pleasure of God, againste whosemongers, and adulterers. Certes this extreme punishment apoynted of God, theweth euidentlye howe greatly God hateth whosedome. And let by not dowte but that god at this prefent, abhore rethall maner of butlennes, no leffe than he dyd in the olde lawe: and wyll budowtedlye punishe it, bothe in this worlde, and in the worlde to come. for he is a God that can as byde no wyckednes, therfoze ought it to be exchewed, of all that tendre the glorye of god, and the faluacions of thepz owne foules . f. Cop z.

SAINT Paule fayth, all thefe thynges are waytten for oure example, and to teache bs the feare of God, and the obedience to his holge lawe. For pf God spaced not the 13.11. naturall

Agaynt abultrye.

naturall branches, neyther well be spare be that be but graftes, pf we commpt lyke offence: If god defiroted many thowfandes of people, ma= no cytics, pea the whole world, for whoredom, let be not flatter our felues, and thinke we that escape free, and without punishment. for he hath promifed in his holy lawe, to lende most greuouse plages bpon them, that transgrelle bis boly commaundementes. Thus have we bearde bowe God punitheth the frame of adule terpe, let be nowe bearecerten lawes, whiche the cyuill magistrates deutsed, in diners couns treis, for the punishment therof: that we map learne howe buclenes hathe euer be detelled in all well ozdzed cities and commo welthes, and amonge al honelte personnes. The lawe as mongethe Lepzeians was this, that whan as ny were taken in adultery, they were bownde, and caried three dayes thorowe the cytie, and afterwarde, as longe as they lined, were they dispised, and with thame and confusion repus ted as persones desolate of all honestie. Among the Locrensians, the adulterers had bothe their eyes thurst out. The Romans in tymes paste, punished whordome, sometyme by fyre, some tyme by Iwetde. Afa man amonge the Egip's tians had bene taken in adulterp, the lawe was that he hould openty, in the presence of all the people, be fcourged naked with whippes, buto the numbre of a thouland ftripes. The woman that was taken with him, had her note cut of, wherby

Lawes deuls fed for pus nichment of whordome Agaynst abultrye:

toherby the was knowne euer after, to be an toboze, and therfoze to be abbozred of all men. Amonge the Arabians, they that were taken in adulterie, had their beades friken from their bodies. The Athenians, punithed whozedome by beath in like maner. So likewyle byd the barbarous Cartarians. Amonge the Curkes euen at this daye, they that be take in abultery, bothe man and woman, are ftoned ftreyghtetoayes to deathe, without mercye. Thus fee we what godige actes were deutled in tymes palle of the highe powers, for the puttinge awaye of whozdome, and for the magntegninge of holge matrimonie, and pure couerfacton. And the aus thoug of thele actes, were not chaillias, but hes athen. Pet were they fo enflamed, with the loue of honeftie, a purenes of lyfe, that for the mayns tenance, and conferuacion of that, they made godly statutes, sufferinge neither founicacion, noz abulteryesto raigne in their realmes, bnpus niched. Christe layde to the people: The Rint Luc. ri. nites thall ryle at the subgement with this nas cion, meaninge the bufaithfull Jewes, and that condempne them. for they repented at the preas chinge of Jonas, but behold (faith he) a greater then Jonas is bere, meaninge him felfe, and pet they repent not. Shall not (thinke you) lis bewife the Locreffans, Arabians, Athenians, with fuche other, rife bp at the judgement and condemne be, for as muche as they cealed from tohozedom, at the commaundemet of man, and 13.iti. me

Agaynit abulttie,

we have the law a manifelt preceptes of God, and yet forlake we not our frithpe conerfacton: Truly, truly, it that be eatier, at the day of tubye ment, to thele heathen, tha to bg, excepte we res pent and amende. For although beath of body feameth to be a grewoule punithment, in this worlde for whorebome, pet is that payne nos thing, in comparison of the greuonte tozmetes, which adulterers, fornicatours, a all bucleane perfons, thall fuffer after this lyfe. for al fuche be excluded, and thut oute of the tryingedome of heaven, as S. Paule Catth : Benot Decepued, for neither whoremongers, nor worthippers of Images, noz adulterers, noz foftelinges, noz Sodomites noz theues, noz couetous pers fons, not danneardes, not curfed fpeakers, not pyllers, thall inherite the kongedome of God. And Sainct John in his revelacion faith, that whosemongers thall have their parte, with murberers, fogcerers, enchaunters, lyers, ibo. laters, and fuche other, in the lake whiche burs neth with fyze, and beimstone, which is the fea conde death. The punishment of the bodge, ale though it be deathe, hathe an ende, but the pus nithment of the toule, whiche S. John calleth the fecod Death, ig euerlafting: there thal be fire a brinftone, there thall be wepinge a gnathing of teeth: the worme that thall there anawe the conscience of the dampned, thall never de . D whole hart diffileth not etten broppes of blud, to heare, and confide thefe thinges . tremble

M.Cop.bl.

Spo.zzi.

Agaynst adultrie,

tremble and hake at the hearinge and namynge of these paynes, oh, what thall they do, that hall fele them, that hall fuffer them, yea and euer thall luffer, worldes without ende. God have mercy on bg. 300 ho is nowe to drowned in synne, and past all godlynes, that he will set more by a frithy and Ainking pleasure, (whiche Cone paffeth awaye) than by the loffe of euerlas fting glozie-Agarne who will so grue himfelfe to the luftes of the flethe, that he fearethe nos thinge at all, the papies of hell free - But let bs heare howe we may excheme the conne of whosedom and adulterie, that we may walke in the feare of God, and be free from those most greuouse, and butollerable tommentes, which abyde all bucleane personnes. To auoyde fors nicacion, adulterye, a all bucleunes, let bs pros uide, that aboue all thinges, we may kepe out hartes pure a clene, fro al euill thoughtes, and carnall luftes. foz pf that be once infected a cozs rupt, we fall hedlonge into all kynde of bugods lynes. This that we easly do, of whan we feale inwardly, that Sata our old enemy tepteth bg buto whozbom, we by no meanes colent to his craftie luggestions, but baliauntly refifte, and witad him, by ftrong faith, in the word of god, obiecting against him alwaies in our hart, this comaudement of god. Scriptumeft, non mœchabes xis. It is writte, thou shal not comit whordom: It that be good alfo for bs. enerto lyue in p fear of god, and to fet before our eyes, the greuoufe thretenins

Agaynst abultrye.

threteninges of god, against all bugodly synthes, and to colider in our mynde, howe fylthy, beastly, and those that pleasure is, wherebuto Sata moueth by: And agayne, howethe payne apoynted for that synne, is but olerable, and enerlastinge. Moreover, to be a temperance a sobjectie in eating a drinkinge, to excheme bus cleane comunicació, to anopde all filthy cupany, to see idlenes, to delite in reading e holye scripture, to watche in godlye prayers, a bertuouse meditacions: and at all tymes, to exercise some godly transples, that helpe greatly but the examples.

chewinge of whordom.

AND here are all degrees to be monished, whether they be marted, or bumarted, to loue chastitie and clennes of lyfe. for the maried are bounde by the lawe of god, fo purely to loue one an other, that nepther of them fee any Araunge loue. The man multe onlye cleue to his wife, and the wife agapne only to ber bulbad: they mult fo delight one in an others cumpanye, that none of them couet any other. And as they are bounde, thus to live together in all godlines a honeftle, to likewile is their bewere bertuously to bringe by their children: and to prouide, that they fall not in to Satans fnare, not into any buclennes, but that they come pure a honest buto holy weblocke, whan tyme requireth. So like wife onght all malters, and tulers, to prouide, that no whordome, nor any poynte of buclennes, be bled amonge their Ceruauntes.

-Against abultry,

fernantes. And agayne they that are fingle, and feele in them felues, that they canot line without the companye of a woman, let them get wyues of they owne, and fo live godly together. forit is better to mary then to burne. Ind to auoide for 1. Cor. bil nicacion, fareth the Apostle, let euery man baue his owne wyfe, and every woman her owne bufband. finally, all luche as feele in them felues, a fufficience and abilite through the operacion of Bods fpirit, to leebe a foole and continent life, let them praife God for his gift, and feke al meanes posible to maintapne the same, as by readying of boly feriptures, by godly meditacions, by continual praiers, and fuche other bertuous erercifes If we all on this wple wpl endeuoz our felues, to excheme fornicacion, adultery, and al buclennes, and leade our lines in all godlines, and boneftie, ferupug God with a pure and cleane heart, and glozifing him in oute bodyes, by leading an innocent lpfe, we may be fure, to be in the numbre of thole, of who our lautor Christ fpeaketh in the Golpel, on this maner: Bleffed are the pure in heart, foz they hall fee Goo, to whom a= lone be all glozy, bonour, rule, and power, works des without ende. Amen.

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An homilie against contention and braulyng.



hys daye (good chieffett people) shalve veclared but o you, the unprofitablenes, and shameful unhonesty of cotenstion, stife, and debate, to the entent, that when you shal see (as it were in a table payment before your eyes) the euisfa-

Hozednes, and Defozmitte of this most detestable vice, pour flomackes may be moued, to rple a= gainst it, and to detelt & abhogre that finne, which is fo much to be hated, & fo pernicious and hurts ful to all men. But among all kondes of contencion, none is moze hurtfull, then is contencion in matters of religion. Elchewe (layth lainct Paul) foolithe and bulearned questions, knowing that they breed ftrife. It becometh not the feruaunt of DD, to fight o; ftriue, but to be meake toward al men. This contencion and frite was in fainct Paules tyme, among the Cozinthians, and is at this tyme among bs Englithe men. forto many there be, whiche bpo the alebenches og other plas ces, delite to propounde certain queftions, not fo much pertaining to edification, as to bainglozp and oftentacion: and fo buloberly to reason and dispute, that when nepther party well gene place to other, thep fal to chibping and contencion, and Cometpme from hote wozdes, to further inconne= nience. Sainct Paul could not abyde to heare among

mong the Cozinthians, thele wozdes of difcozd oz Difcention: I holde of Paule, Jof Cephas, and I of Ippollo. What would he then lay, if he heard there wordes of contencion (whiche be nowe almost in every mannes mouth) he is a pharifie, he is a gospeller, he is of the new fort, he is of the oto fayth, he is a newe broched brother, he is a good catholike father, he is a papill, he is an heretike. Dh howe the churche is deutded. Dh howe the coties be cutte and mangled. Dh howe the coote of Chaift that was without feame, is all to rent & toine. Oh bodge mistical of Chist, where is that holy and happy bnitte, out of the whiche, wholo= euer is he is not in Chailte If one membre be pub led from another, where is the body- If the body be drawen from the heade, where is the life of the body: We cannot be toynted to Chaift our heade, except we be glued with concozo a charitie, one to another. for he that is not in this buitte, is not of the churche of Chaift, which is a congregation of bnitie together, and not a diuilion. Sainct Paul faveth, that as long as emulacion, contecton, and factions be among bs : we be carnal, and walke accordying to the flethly man. Ind fainct James Jaco, fil, fayth: If you have bitter emulacion, and conten= cion in your heart, glozy not of it, for where as cotencion is, there is inconstancy, all euil deades. And why do we not heare S. Paule whiche prat= eth bs, where as he might comaunde bs, larying: 1, Copin. I befeche pou, in the name of oure Logoc Jelus Chaift, that you well fpeake all one thong, and Sit.

Ofcontention.

that there be no diffencion among you, but that pou well be one whole body, of one inpude, and of one opinion in the trueth. If his delyze be realouable a honest, why do we not graunt itelf his request be for our profit, why do we refuse it. And if we lift not to heare his petició oz praier, pet let bs beare his erbortacion, where he faveth: I erborte von that you walke, as it becometh the bocacion. in the whiche you be called, with all lubmillion & mekenes, with lenitie and foftnes of mpnde, bearyng one another by charitie, fludigng to kepe the buitie of the fpicit, by the bond of peace. foz there is one bodye, one spirit, one faith, one bap= tifme. There is (he layeth) but one body, of the whiche be can be no lively membre, that is at ba= ciance with the other mebres. There is one fpirit. whiche topneth & knitteth al thouges in one. And howe can this one spirit raigne in bs, when we a= inong oure felues be Deuided. There is but one farth, and howe can we then far, he is of the olde fayth, The is of the newe fayth. There is but one baptilme, and then that not al they whiche be bap tiled be one Contencion caufeth divilion, wherfore it ought not to be among christians who one faith a baptilme, topneth in an buttle. But if we contemne fainct Paules requelt and ethoztacion pet at the left, let be regard his obtestacion, in the whiche he both bery earnellip charge bs, and (as I map lo (peake) confure by in this fourme and maner. If there be any confolacion in Chill, if. ther be any comfort of loue, if you have any com= inunton

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13. Bd CP

Of contencion,

munion of the spirit, if you have any bowelles of optie a compassion, fulfpl mp tope, berng all like affected, hauping one charitte, beping of one mind, of one opinion, that nothing be done by contencion, of baineglogy. 300ho is be that bath any bo= welles of pytie, that wel not be moued with thefe wozdes to pithpe whole heart is to thonp (but that the swozde of these wordes, which be more harpe then any two banded (worde) may not cutte and breake alondzer wherfore, let be endeuoz our felf to fulfpil fainct Daules tope, beare in this place, whiche Chalbe at length to our great tope in another place. Let be fo reade the feripture, that by ceading therof, we may be made the better livers thould reade rather then the moze contencious disputers . It aup thong is necessary to be taught, reasoned, 02 Disputed, let be do it with al meakenes, foftnes, & lenitie. If any thyng thall chaunce to be fpoken bucomly, let one beare anothers frapltie. De that is faulty, let bim rather amend, than Defend that tobiche be bath spoken amiste, lest be falle by com tencion, from a foolithe errour, into an obstinate berefte: foz it is better to gene place mekelp, then to wrime the bictory with the breache of charitie: whiche chaunfeth, where every man wyl befende his opinion obitinately. If we be chailten menne. why do we not folow Chaift, whiche laveth:lerne of me, for I am meeke and lowely in heart. I bil ciple mult learne the leffon of his feolemapfter, & a feruant mult obey the commaundement of his mailter. De that is wple and learned (layth fainct Sitti. Fames

howe we

Decontention.

Janies let him thew his goodnes by his good co neclation, a lobernes of his wildoine. For where

there is entip and contencion, that wyldome com nieth not fro God but is wolloly wilcome mans wildenie, a beniliff wilebonierfoz the wpleboine that cometh fro aboue, from the lpitit of God, is chaite and pure corrupted with no euil affectios, it is quiet, meake and peaceable, abhorryng all delege of contencion, it is tractable obedient not grubging to learne, a to geue place to them that teache better for their reformacton. for ther that neuer be an ende of friupng and contecion, if we contende, who in contencion halbe maifter, and have the outthand: if we that heape ectour bpon ercour, if we continue to defend that oblinately, whiche was fpoken bnaduifedly: foz truth it is, that fifnes in maintaynyng an opinion, bredeth contencion, beaulping a chibping, whiche is a bice among af othet, most pernicious and pestilent to comon peace and quietnes. Ind as tt ftabeth betwirt two persons and partes, for no ma comenly both chibe with him felfe, fo it compzehedeth two moft betefable bices: the one is pickyng of qua= relies, with harpe and contentious wordes, the other fandeth in frowarde anfwerping, and multiplipng enil wozdes again. The fpalt is fo abho=" minable, that fainct Paule fayeth, if any that is.

called a brother, be a worthipper of pools, a braus

ler, or piker of quarels, a thefe or an extorcioner,

with him that is suche a man, see that pe eate not. Rowe here conside that sainct Paul numbeth a

scolder

Jaco,til,

f. Corin b.

Brainft quas

Disontention.

scolder, a brauler, or a piker of quarels, among theues and pholaters: and many times commeth lelle burte of athefe, then of a railping tongue: for the one taketh away a mannes good name, the of ther takety but his riches, which is of much leffe value and estimació, then is his good name. Ind a thefe hurteth but him.from who he ftealeth, but he that hath an cuil tong, troubleth all the toune where he dwelleth, and fomtyme the whole coun= trep. Ind a railyng tongue is a peltilence fo full of contagion, that fainct Paule wplleth chaiften men to forbeare the copany of luche, and nepther to eate noz dzynke with them. And where as he mpl not that a chriften woman Gould foglake ber bulbão although he be an infidel, noz that a chai= ften leruant thould depart from his maifter, whi= che is an infidel and heathen, and fo fuffereth a chailten man to kepe company with an infidel, pet be fozbiodeth bs to eate oz Dzinke with a scolder, oz a quarel piker. And also in the. bi. Chapiter to the Cozinthians, be laith thus. Be not Deceiued, toz nepther toznicatours nepther worthippers of pools , nepther theues not bronkardes, nepther cutled fpeakers, thall dwell in the kongdome of heauen. It must nedes be a great fault, that both moue and caule the father to differit his natural sonne. And how can it otherwise be, but that this curled fpeaking, mult nedes be a most damnable linne p which doth cause God our most merceful and lougng father, to deprive be of his most bleffed kingdome of heaven. Againft the other fpnne that

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penings

Of contention,

Bgain@ fro: Math. b.

that flandeth in requiring taunt for taunt, fpeawarde answe keth Chailt him feife: I fay buto pou fageth our fauto; Chatt) relift not euil, but loue pour enes mies, and lay wel by them, that fay entl by you, Do well to them, that Do entl to you, and pap for them, that bo burt and purfue you, that you may be the chilozen of your father whiche is in heave, who luffereth his lunne to tile, both bpon good & euil and ledeth his capne both to the tuft and bn= inft. Co this boctrine of Chaift, agreeth bery wel the teachping of fainct Daule, that electe beffel of ODD, who ceafeth not to exhorte and call upon vs. faiping: Bleffe the that curfe pourbleffe (I fay) and curle not, recompence to no ma euil for euil, if it be possible (as muche as lpeth in pou) tiue peaceably with al men. Dearely beloued auenge not pour felfes, but rather geue placebnte wath fo; it is watten: bengeaunce is myne, I wpil teuenge fageth the Lozde. Therfoze, if thine enemy hunger, feade him. if he thrift, gene him broute. be not ouercomme with euit, but ouercome euit with goodnes. All thefe be the wordes of lainct Inobicction. Paule. But thep that be fo full of fromacke, and fet to muche by them felues, that they may not as bide fo muche as one cutl mozbe to be forken of them, peraduenture wyl lay: If I be east reuited. that I stande styl like a goose, or a foole with my finger in my month-that The fuche an idiot and diferde to fuffre every man to speake byon me, what they lift, to rayle what they lift, to spewcour all their benime against me, at they? pleasures,

aroma rii.

Of contencion,

Is it not convenient that he that fpeaketh euil, houlde be aunswered accordingly - If I thall ble this lenitie a foftnes, I chall bothe encrease mine enemies frowardnes, and proude other to do like . Suche teafons make they, that can fuffer nothing, for the Defence of their impacye an antwere, ence. And pet if by froward antwering to a fros ward person, there were hope to remedy his fro wardnes, be thouse leffe offend that thousd fo antwer, boyng the fame not of tre, oz malice, but onely of that entent, that he that is fo froward or malicioule, may be reformed. But he that can not amend an other mans faulte, og can not a= mend it without his owne fault, betterit were that one hould perpthe, that two: than if he can not quicte him with gentle wordes, at the leaft let him not folowe him, in wicked and bucharys table wordes 3 fhe can pacifie him with fufferyng, let bim fuffer:and if not, it is better to fuf fer eutl, than to bo eutil, to fay well, than to fay euil:for, to freake wel against euil, commeth of the fpirite of God, but to render euil foz cuil, co: meth of the contrary fpirite. And he that can not temper ne tule his own ite is but weake and fes ble, and rather moze like a women oz achtib, the a frong man. for the true frength and manly nes, is to ouercome wrathe, and to defpile iniu. ey, and other mens folithnes. And belives this, he that thall despise the wrong done buto trin by his ennemy, enery man thalf perceine, that it was spoken or done without cause, where as. conitae

Of contencion,

confeary, be o both fume a chafeat it, that belve the cause of his adversary, gening fuspició é the thing is tone, And to in going about to renegt ex uil, welbew our feifes to beenti, a white we wit punith or renege an other mas foly we bouble a augmet our own foly. But many pretences find thep y be wilful to colour their impacièce. Inine enmp (fanther) is not worthy to have getle wor Des oz bedes, being fo ful of malite, oz frowards nes. The leffe beis worthy, p moze act thou alos wed of god. p more art thou comeded of Christ: for whole fake thou thou bell render good for es uil, because he bath fo comaded the a also defer: ued y thou Couldell fo do. Thousebour bath per aducture with a word offended the, call p to the remebzace to how many wordes a deedes, bow grenoully b halt offeded thriozd god: what was ma what haift died for hime washe not his ene my & buboction to have bis fanor a mercy Gue to with what getiines a paciece doth he forbere a tollerate the although he is daily offended by the for gene therfore a light trespace to the net bour, o Chaift map forgeue the many thousabes of trespaces, which art enery day an offeder. for if b forgene thy brother being to the a trespasser, the hait thou a fure figne & toke that god wil fors geue the to who al me be debters or trefpallers. Dow wouldest thou have God merciful to the if b wilt be ceuel buto the brother realt thou not fid in thine hart to do p coward an other that is thy felow, which god bath done to the gart but his

Of contention.

feruste Dught not one finer to forgeue another, ferng that Chain which was no finner, did pray to his fatherforthem, y without mercy a dispite fully put him to dethewho, what he was reutled bio not ble reuiling wordes again, a wha he luf. fered wrongfully, he did not threaten, but gaue al hegeance to the tudgement of his father, whi the subgeth eightfully. And what crakest thou of the head, if theu labour not to be in the body, thou can'll be no meber of Chain, if thou folowe nor the freps of Chaile, who (as p prophet faith) was led to beth like alabe, not openighis mouth to reutling, but opening his mouth to praiping for they crucifred him, laiping. father forgene the, for they can not tel what they do. The which er Luke rint, ample anone after chailt, C. Steuen ofd folowe: 7 after him S. Paul. we be pl spoke of faith he) Boin, uit. a we speke wel, we suffer persecució a take it pas cietly:me eurse be a we gentely entreate. Chus D. Paule taught that he did, and he did that he taught:Bleffe you (faith te)thep perfetute you, bleffe you a curfe not. Is it a great thing to speke wel to thy aduerlacy, to who Chaile both comad theto Do wel- Datild wha Semei Did cal himat to naught, bid not thibe again, but faid pacietly: Suffer hun to fpeake euil, if perchace p tord wit have mercyon me. Hillories ve fut of eraptes of Bethe me, probe very mekely both opprobatous wordes, a miurious bedes. Ind that those wethe me excel in paciece, by profeste Christ, pteacher e example of al pactère. Lifander whan one did rage against hi, in reuiling of hi, he was nothing moued-

Of contention,

mouch, but laidigoto, go to, speake against me as muche, and as oft as thou wilt, and leave out nothing, if perchance by this meanes thou mate oft discharge the of those naughty thinges, with the whiche it seemeth, that, thou art full laden. Many men speake cuill of al men, because they can speake well of no man. After this soft, this wise man avoided from him, the injurious worders spoken but by minimputying and laigng the to the naturall sickenes of his adversary.

Derfeles, when a certain feolder, or a railyng felowe did reuile hym, he answered not a word again, but wet into a galery, and after toward night, when he went home, this scolder folowed hym raging stil more and more, because he same the other to fet nothing by him. And after that he came to his gate (being darke night) Wericles commaunded one of his feruauntes to lyahte a touch, and to buying the scolder home to his own house. De dyd not onely with quietnes suffer this brawler paciently, but also recompensed an entil turne with a good turne, and that to his e= nemy. Isit not a thame for be that professe Chaift, to be worle than Beathen people, in a thyng chiefely pertaining to Chaines religion-Shall Philosophy perswade them moze, than Goddes word thalf perswade bs - Shall natus ral reason prevaile more with them, than religio on thall do with by - Shall mannes wildome leade them to that thing, wherbuto the heaven? ly doctrine can not leade by a 300 hat blyndnelle. about the control of the gradient mental for

Tallon's

Of contencion,

wilfulnes, or cather madnes is this pericles be rng prouoked to anger with many cotumelious wordes, answered not a woord . But we firred but with one litte word, what tragedies do we moue . Howe do we fume, rage, flampe, a flare like madde men. Many men of enery tryfle, wyl make a great matter, and of the fparke of a little word, wyll kindle a great fyze, takyng all thyns ges in the worft part. But howe muche better is it, and moze like to the example and doctryne of Chiffe, to make rather of a great faulte in oure neybour, a final faulte, reasoning with our fels fes after this fort: De spake these wordes, but it was in a fodaine heat, or the drinke spake the a not he, or he Cpake them at the motion of Come other, or he spake them being ignoraunt of the truthe, he spake the not against me, but agains him whom he thought me to be. But as tous moue me fro chyng entil fpeaking, he that is ready to fpeake quarel pickig euill agairff other men, fyzite let hymeramyne himfelfe, whether he be fautles, and cleare of the fault, whiche he fyndeth in an other. forit is a thame when he that blameth another for any fault, is gyltie him felf, eyther in the fame fault, either in a greater. It is a hame for hom that is blynd, to cal an other man blynd, and it is more thanie for hom that is whole blond, to call hom blinkerd that is but pozeblynd. Hoz this is to fe a ftrawe in an other mans eye, wha a man hath a blocke in his owne eye. Than let him confider that he that bleth to speake eufl, chall commonly T.iii. be euil

Df contention.

be euil fpoken of again. And De pfpeaketh what he wil for his pleature, thatbe copelled to heare that he would not to his displeasure. ABozeouer let him remeber that laigng, that we thall gene an accopt for every pole word. Dow much most the that we make a reckening for our tharpe bitfer brauling, and thiding wordes, whiche pros noke our brother to be angry a fo to the breache of his charitie. and as touchyng yll answering, although we be never to muche prouoked, by o ther mens entil freaking, yet we that not folowe their frowardnes by eucl answerping, if we coliber that anger is a kynde of madnelle, and that he whiche is angry, is (as it were for the tyme) in a frenclye . Wherfoze-let hym beware leaft in his fury be speake any thong whereof afterfromare ans marde be maye haue tufte caufe to be fozy. And he that well defende that anger is no furge, but that he bathe reafon, euen toban beis mooft ans ary, than let hom reason thus with hom selfe when he is angree . Rowe I am to moued and chated that within a lyttle whyle after, I thalbe otherwayes mynded. Wherfoze than thoulde I nowe fprake any thyng in my anger, which here after whan I woulde fainell ; can not be chans ged . 300 herfoze thall I do any thyng nowe, bes ing as it were, out of my witte, for the whiche whan I thall come to my felfe agayne, I thalbe bery ladde- why both not reason, why both not Godlines, ye why both not Chailt obtaine that thing now of me, which beceafter, time that ob-

tayne

Reasons to mout me fro Iméring.

Of contencion.

tain of me. If a man be called an adulterer, bles ter, drunkerd, og by any other cotumeliog name. let him couder earnellly, whether he be so called truly or falfely:if truly, let him amed his faute, y his aduerlary may not after, worthely charge him with such offeces: if these thinges be lated a gainst him fallly, pet let him cosider whether he bath geneany occation to be suspected of suche thinges, and to be may both cutte of that lifpició wherof this flauder dpd arife, a in other thinges thal line more warely. And thus blig our felfes. we may take no hurt, but rather much good by \$ rebukes a flander of our enemy. For preproche of an enemy may be to many men a quicker four to p amendmet of their life, that the gentle monis cto of a fred. 19 hilippus the king of 90 acedones, whan he was il spoken of by the chiefe rulers of the citie of Athens, he did thanke them hartelye, because by them he was made better, both in his broides a dedes: for I fludy (faid he) both by my laipnges a doinges to proue thelies. This is the belt way to refell a mans aduerlary, to to line p al which that know his honesty, may beare with nesthat he is Nadered buworthily. If the faute wherof he is flaudered be fuch, that for & defence of his honelty, he mult nedes make answere, pet let him answere quietly a softly, on this fathion, that those fautes be laid against him fallely, for it is truthe of the wife man fayth. A fofte answer allwageth anger, a a hard a tharp answere doth Afree by rage a fury. The tharpe antwer of Ras

Of contention.

ball bid pronoke Dauld to cruel bengeauce, but the gentle wordes of Ibigail, quenched the fyre again, that was at in a flame. Ind afpenall te-medy against maliciouse tunges, is to arme our Celfes with pacience, mekenes, and filence, leaft with multipliping words with the enemy, we be in obicetion made as yll as be. But they that can not beare one pl word, peraduenture for their owne excus facion, wil alledge that whiche is written, be that despyleth his good name is cruell. Also we reade. Infwer a foole accordying to his for libues. And our Lord Jehrs did hold his peace at certayn enyl faignges. But to some he antwes red biligently, be heard men call bim a Samas ritane, a Carpenters fonne, a wine dinker, and he beld his peace. But whan be heard them fay thou balt a Denell within the, be answered to that earnellly. Truthe it is in dede that there is a time, whan it is convenient to answer a foole according to his folithenes, leaft be thould feme in his owne conceit to be wife . And fometime it is not profitable to answere a foole accordyinge to his folithenes, left the wife man be made like to the foole. Whan our infampe is to pned with the perpil of many, than it is necessary in answer ryng, to be quicke and ready.

Infmere,

for we readethat many holy men of good zeales, have tharply and fiercely, both fpoken & antwered tirauntes and euill men, which tharp morbes proceded not of anger, rancour, of mas lice, of appetite of bengeaunce, but of aferuent delyze

Of contention,

Delyze to bring the to the true knowledge of God and from bugodly luying by an earnest a tharpe oblurgacion & chioping. In this zeale S. John Math ell, baptilt called the Phatilies addets broode, and f. Paule called the Galathians fooles, & the men Sala.iii. of Crete he called tpars, euil beftes, and floggift Cit.i. belpes, and the faile Apollies he called bogges & crafty workemen. And this seale is godly, and to be allowed, as it is plainely proued by the exam= ple of Chailt, who although he were the foutagne and fpung of all mekenes, gettines and loftnes, yet he calleth the obstinate Scribes and Pharis fies blinde groes, fooles , paynted graues, hipo= crites, ferpetes, abbers bzood, a cozeupt and wicked generacton. Also he rebuketh Beter egerly, laiping: Bo behinde ine Satan. Lpkemple lainct Paule reproueth Elymas, laiping, D thou full of al craft, and aple, enemp to al tuftice, thou cealeft actes sill. not to destroy the right waves of God. And now lo, the hand of the Lozd is byon the, A thou Chalt be blind, and not fee foz a tyme. Alfo fainct Deter reprehedeth Ananias bery Charply, faigng: Ina: Zitte, h. nias, howe is it that Datan hath filled thy heart, that thou Mouldeft lye buto the holy goft. This zeale bath bene lo feruent in many good me, that it hath Appred them not only to fpeake bitter and eger wordes, but allo to do thinges which might feme to fome to be cruel, but in Deede they be bery tuft, charitable, and godly, because they were not Done of ire, malice oz contencious minde, but of a fecuent mynde to the glozy of God, and the coz-Ul.i. rection

Of contention

John. 14

Grob, rigit

Rume,rrb.

amples are not to be fos er bode but as menne be called to ofs authoritie.

rection of lynne executed by menne, called to that office. for in this zeale our lord Jelus Christoid Drue with a whippe, the brars and fellers out of the temple. In this seale Poles brake the two tables whiche he had received at gods had, when he fawe the Afraelites daunfpng about a calfe, & caused to be killed. priii. D. of his owne people. In this zeale Phinees the sonne of Cleaser, Did But therees, thauft thaough with his fwozbe, sambap & Cosbb, who he fond together topned in pacte of lecherp. to med of ene Wherfoze now to returne agayne to contentious wordes, and specially in matters of religion, and Gods worde (whiche would be bled with all mofice and fer in Dellie, lobernes, and charitie)the wordesof fainct Tames ought to be wel marked and borne in memozy, where he layeth that of contencion rifeth al euil. Ind the wyle kong Salomon layeth, hono; is due to a man that kepeth bim felfe from coten= cion, and al that mingle them felues therwith, be fooles. Ind because this bice is fo muche hurtful to the focietye of a comon wealth, in al wel ozdzed epties, thefe comon braulers and fcolders be punithed with a notable hynde of paine, as to be let on the cokyngitole, pillery, oz fuche like. Ind they be buworthy to live in a comon weale, the which Do asmuche as lyeth in them, with brauling and fcoloping, to difturbe the quietnes aprace of the fame. And wherof cometh this cotention, ftrife, & variaunce, but of pride and bapneglogy. Let bs therfore humble out felfes under the mighty had of God, whiche hath promited to reft bpon them that

Df contencion.

that be bumble and lowe in spirit. If we be good and quiet chatten men, let it appeare in our (pech and tonges. If we have forfaken the deuil, let bs ble nomoze deuitile tonges. De that hath bene a rationa fcolber, nowe let him be a fober counfellour, be that hath bene a malicious sclaunderour now let him be a lougng comforter. De that hath bene a bapne railer, now let him be a goffly tea= cher. De that hath abuled his tongue in curfying. nowe let bim ble it in bleffyng. De that hath abu= fed bis tong in euil fpeakong, nowe let him ble it in fpeaking wel. All bitternes, anger, tailping, & blafphemp, let it be anopbed from you. If you may, and it bepoffible, in no wple be angry. But if you may not be clene boide of thispallion, then pet fo temper and bapole it, that it fipare pou not to contencion and braulping. If pou be prouoked with euil fpeaking, arme your felf with paciece, lenitie and fellence, eyther fpeaking nothing , 02 els berng berpe fofte, meke and gentle in anfwe= ryng. Quercomethine aduerfaries with benefi= tes and gentlenes. And aboue all thynges kepe peace a buitte, be no peace breakers, but peace makers. And then ther is no doubt but that Bod, the authoz of cofast, and peace, wyl graunt be prace of confcience, & fuche cocord and agrement, that with one mouth ampnde, we may glozify God, the father of our Lozo Jelus Chaift, to whom be al glozp nowe and euer. Zmen.

roome int

I deafter hall folows homilies of falling, I praising, almes deedes, of the Patiuitie, Pallion, Reluctection, Alcention of our fautor Chill, of the due receiuping of his bleffed body and bloud, bider the fourme of bread and with against idlenes, against glotony and dronkenes, against tolenes, against glotony and dronkenes, against coueteousnes, against enuy, ire, and malice, with manye other matters, as well fruitful as necessary, to the edifying of christen people, and encreace of godly liuping.

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at London, in Flete strete, at the signe of the Sunne, over agaynste

the Condupte,
by Admarde
Mohit:
churche, the. rr. daye of Au-

guit, in the peace of ausoure Lords.

Cum privilegio ad imprimen=



